

THE
VISIBLE
WOMAN
Assembly Kit

OPTIONAL FEATURE THE MIRACLE OF CREATION

UNDERSTANDING FEMALE BIOLOGY REQUIRES OBSERVATION OF THOSE PARTS RELATING TO GESTATION, INCLUDED THEREFORE IS A SEPARATE GROUP OF COMPONENTS REPRESENTING THIS PHENOMENON. ASSEMBLY IS OPTIONAL; THE MODEL CAN BE COMPLETED WITHOUT INCORPORATING THESE ELEMENTS.

SEE PAGE 3 FOR OPTIONAL FEATURE!

INSTANT GHETTO

JEANNE MANCE
HOUSING PROJECT



"IT'S A BEAUTIFUL PLAN"
--LUCIEN SAULNIER

"A CONCENTRATION CAMP"
--JEANNE MANCE TENANT

"Three officials from the French ministry of housing will spend two weeks, from March 29 to April 12, in Québec, to gather information on urban renewal. In particular, they will involve themselves in studying the administrative and judicial organization behind this renewal. In Montréal, they will examine various projects, such as "La Petit Bourgogne", and they will visit the Jeanne Mance Project, and the large buildings which have been constructed in the city these last few years."
(from Le Devoir, March 12, 1968)

Dear Officials from France:
Welcome to "La Belle Province", and especially to Montréal. It is heartening to read that, unlike most tourists, you have come to observe the ways our government "renovated" the more "unfortunate" part of our population. They number, incidentally, some 706,830, or 33% of metropolitan Montréal's citizens.

This information is from "The Third Solitude", a study of poverty in Montréal by Le Conseil du Travail de Montréal, F.T.Q., C.T.C., under the direction of the University of Montréal sociologist, Emile Gosselin. An absolute must on your reading list. The report, however, is not exactly impressed with the urban renewal in Montréal. For example, page 12:

"The destruction of slums, the construction of housing projects and parks, the re-

--Cont. col. 1, page 7



I AM TIRED OF TALKING &
READY TO START SHOOTING, SO
PLEASE SUPPLY ME WITH TEN
ROUNDS OF LOGOS.

I ENCLOSE A CLEVERLY FORGED
\$ 2 BILL, BANK NOTE OR CHECK
MADE OUT TO LOGOS, P.O. 782
MONTREAL 3, QUE.....

Name: _____
Address: _____

LOGOS

P.O. Box 782
Montréal 3, Québec

Published monthly by:
POLIS Communications Unit.
3552 A Coloniale
Montréal 18, Québec

Member:
Underground Press
Syndicate
Liberation News Service

Authorized as 2nd-class mail by
the Post Office Dept., Ottawa

LOGOS is an underground newspaper devoted to making Marxism
hip, Mysticism op, Maharishi Yogi pop, Canada stop,
with Québec on top. Watch for our French brother soon.

COMBATANTS: robert audet, jerry, sandy, carolyn, judy bradford
brenda, brian clark, carol clark, heather cumming, don ferguson
fitz, gérard gazagnadou, jean-pierre goudreau, lynn & peter green
paul gregg, julian harding, bill horan, nini hough, aaron howard
mark howell, kathy, robert kelder, paul kirby (co-owner), michael
kleniec, andy main, merle marcus, robert myre, charlie paine, el-
len rosenweig, fred reid, john smith, al shapiro (co-owner), yos-
si, john gusdorf, madeleine, alexandre, louise, huff, andy, ken

Logos Feedback

On the & Off RECORD



• VOICE OF THE FLOWER PEOPLE: Montreal's ver-
sion of the underground press, the intermittently-published
tabloid "Logos" appeared again in selected outlets yester-
day, published from a location on Colonial Avenue. It car-
ries extensive excerpts from discussions at the Havana Cul-
tural Congress, understandable perhaps since it is largely
written on a fire-engine red typewriter supplied by the Cuban
Embassy in Ottawa. The masthead lists a staff of 19 and a
printing address in Ville St. Michel. There is a lengthy
article on "Contact", the organization formed to help flower
people who are drug users or who have other problems and
a series of nude or semi-nude photos and drawings, plus a
liberal assortment of four letter words. It is kept "under the
counter" except in hippie-haunts.

(Montréal Gazette, 23 March 68)

Dear Logos:

Congratulations on a fan-
tastic issue. I just got
done reading it, and I must
compliment you on your fine

balancing of politically ser-
ious material, like the Cul-
tural Congress, with great
satire like the dating ser-
vice ad, and that funny arti-
cle on liberation.

Whoever that WU guy is, he
really knows how to pull the
rug out from under that pseu-
do-scientific macro-biotic
cult. Making all those out-
landish statements (like man
fell when he ate meat--no
doubt a cynical reference to
Adam in the Garden of Eden)
and then opting out of bac-
king them up by pointing to
an alleged lack of space, was
a scream!

And the statement about
checking which foods agree
with your basic metabolism
(probably meant basal metabo-
lism) also brings to mind
some really wild images.
Can't you see a guy lying
down, keeping his body at a
state of perfect relaxation,

calculating his body's rate
of oxygen and then trying to
figure out if the soya nood-
les agree with this finding?

That's a really good arti-
cle. The funniest thing you
have published yet.

LIBERATION ... WORKERS OF
THE WORLD UNITE AND ABOVE ALL
DON'T EAT MEAT!

Yours truly,
Dan Delion
March 3, 1968

OUTREMONT POLICE GROOVE ON LOGOS

It seems that even The Man
in our "City of Tomorrow"
digs Logos. So much so that
they invited one of our dis-
tribution staff to their head
quarters.

They discovered our "fil-
thy rag" outside Outremont
High School where Yossi was
waiting for the inmates to

come out for their lunchbreak
and Logos.

Of course, they extended
the invitation for a few days
and muttered something about
"charges" and "obscenity".

Our man Yossi had to de-
cline their hospitality on
the grounds that he was need-
ed back at Logos headquarters
to work on the next issue.
But he said maybe next time.

Before he left, however,
he decided that after refus-
ing their offer he should
not leave them in despair, so
he sold them six copies on
credit from the municipal
government (notice Outremont
citizens how your tax money
is being squandered).

We apologize to our read-
ers at Outremont High for de-
parting without giving them
a chance to groove on Logos.
However, never fear! Soon we
are all coming out to make a-
mends.

INTERNATIONAL
GRAPHIC ARTS
2140 rue de la Montagne
**POSTERS
&
PRINTS**
**AFFICHES
&
GRAVURES**
3em. etage
288 2048

OUR GENERATION

the largest circulation dissent quarterly
in Canada

COVERS:

- THE ANTI-POVERTY MOVEMENT
- THE NEW LEFT IN NORTH AMERICA
- THE STUDENT POWER MOVEMENT
- THE ANTI-VIETNAM WAR MOVEMENT
- INDEPENDENCE MOVEMENT IN QUEBEC AND CANADA
- ALTERNATIVES TO PURPOSELESS, WARFARE SOCIETIES,


BY THEORY AND REVIEW

WRITE FOR FREE

Subscriptions: \$5.00 LITERATURE LISTS ON:

QUEBEC, NEW STUDENT RADICALISM, POVERTY, HIPPIES,
DISARMAMENT, DECOLONIZATION....

OUR GENERATION
3837 ST-LAURENT,
MONTREAL 18



APRIL 6TH.....D-DAY!

COME CASTRATE YOUR LOCAL POLITICIAN FOR STUPIDITY AND COMPLICITY. DEMONSTRATE WITH NLF, THE MOVEMENT FOR SOCIALIST LIBERATION, LIVING THEATRE OF MONTREAL, OR VOICE OF QUEBEC ON VIETNAM.

NORAD

The Canadian Government is purportedly established to secure the life, liberty, and welfare of Canadian citizens, yet, on May 12, this government will probably renew its partnership in NORAD a "defense" system whose basic purpose is "to shoot down as many bombers as possible over Canada. While this would attempt to spare the United States it is a policy which would maximize nuclear explosion over Canada." For this type of defense, Canadians have been taxed \$200,000,000 each year since the inception of NORAD, by secret agreement, in May, 1958. If Canada renews this agreement, it will cost somewhere around \$4,000,000,000. (that's ten figures!)...and, friend, it comes out of YOUR pay.

Again, NORAD's fundamental purpose is bomber destruction. Yet, NORAD did not go into effect until 1958, one year after Sputnik and the advent of ICBM's (intercontinental ballistic missiles) made the concept of a bomber defense system obsolete. At the best of times, under optimal conditions, bomber defense is only 10% effective. In the post-Hiroshima age, the possibility of a 90% breakthrough of nuclear-armed bombers is to have no protection whatsoever. To call it "defense" is ludicrous. To call it "reasonable defense and ... pretty cheap" is to compound absurdity.

What's more, the US now operates BMEWS (ballistics missile early warning system) without Canadian participation. BMEWS gives a 20 minute warning for missiles, whereas NORAD is only designed to detect bombers. This means that the nuclear armed

missiles would have exploded while the NORAD radar units along the DEW (distant early warning) line would be scanning the sky "protecting us from nuclear holocaust". Needless to say, NORAD's central control at Colorado Springs would probably be nothing but radioactive rubble.

Again, the US announced on September 19, 1967, that it would proceed with an ABM (anti-ballistics missile) system. The missiles used in this system (Spartan and Sprint) are designed to detonate "Russian or Chinese" incoming nuclear equipped missiles at a range anywhere from 30 to 400 miles from the target. American nuclear warhead detonates "Russian" nuclear warhead directly above Canadian population belt. Canadians should have reservations about such defense!

It is only fitting that Canada, which maintains the 552nd Wing of a NORAD squadron for surveillance purposes in South Vietnam, should itself become the object of American madness.

The US has no qualms about making a wasteland buffer-strip out of Vietnam and it would be silly to think Canada would not suffer the same fate.

But Canadians cannot remedy this situation. If they renew the NORAD agreement inevitably they will become involved in the A.B.M. system which will make them a first strike target

for the "Russians or Chinese". If they do not renew NORAD (very improbable) the US will deploy its ABM system around its borders such that Canada's populace receives the maximum possible nuclear impact of any nuclear exchange.

If NORAD and the ABM systems are in the least successful, Canadian civilians will be annihilated. The Canadian government is trying to sell this package as "defense" just as the American Government sells it to its apathetic majority and as it sold it to the Canadian Government.

The Russians have developed a Fractional Orbital Bombardment System (FOB), which utilizes space missiles carrying nuclear warheads and thereby effectively eliminating any "defense" an ABM system may provide...not to mention NORAD's bomber defense.

The government claims that Canadian participation in NORAD will give them a voice in American military decision-making. Yet last August this same government signed a secret agreement with the US which "in effect eliminates the border (Canadian-US) in the event of armed attack on North American". At a

most critical time, the Canadian government puts the Canadian people at the mercy of decisions made by American generals at Colorado Springs.

Such absurdity gains the day and is

rampant throughout the North American society only because those who connect with reality don't say something to our somewhat limited leaders.

Groups from the Montréal area, including the Voice of Québec on Vietnam and the Movement for Socialist Liberation, are chartering buses for 7:30 AM, April 6. They plan to meet in front of the Parliament Buildings, along with people from The Living Theatre, and many others. For more information contact: Mike Cohen: 277-5073 Dave Orton: 845-2825

LIVING THEATRE OF MONTREAL TO REFLECT ON LIBERAL CONVENTION

We have learned from unusually reliable and equally well-informed though clandestine sources that The Living Theatre of Montréal will come out of hibernation on April 6 in Ottawa. Although the actual content of the dehibernation process remains shrouded in mystery, rumours that the troupe would descend upon the convention by AIR-CANADA balloon were vigorously denied by the spokesman of the troupe, who was interviewed in Montréal's east-end.

What did filter through was the group's intention to expose the true image of the liberals. Paternalism, complicity, quiet diplomacy, Canadian unity, nothingness, obsolescence, and actual irrelevance, were mentioned in passing as liberal assets.

The theatre spokesman McLuhanistically mumbled something about the medium being the mirror, but refused to elaborate.

If the troupe does make its appearance, it will be the second time in less than one year that it has plagued the Ottawa scene. On October 21, 1967, it performed an original mime, "The Speech from the Throne", written by the Government of Canada, on the steps of the Parliament Buildings, during an anti-Vietnam rally.



...WE ARE GIVING

THE BENEFIT OF THE DOUBT...

ISN'T YOUTH REVOLTING?

HIGH SCHOOL TEACH-IN AT SIR
GEORGE WILLIAMS UNIVERSITY
BY DON FERGUSON

*"She knows what you want, but
I know what you need."
(Bob Dylan)*

Sunday, March 3, a group of Sir George Williams University students, calling themselves the "Committee on Modern Education" (COME), sponsored a teach-in at the Hall Building.

The aim of the teach-in was to bring together English speaking Montréal high school students to discuss secondary education. The 250 students attending the day-long meeting would have disappointed a moderate, disillusioned an optimist, flabbergasted an administrator and surprised their parents.

The day began with a film, which was first televised last summer on CHBC's "Public Eye" program.

It was shot in schools in and around Toronto, and featured scenes of eighth-graders goose-stepping their way to classes, keeping grimly silent in locker-lined hallways, and expounding on the benefits of a secondary education.

Reaction to the hour-long documentary varies, depending on which side of the school-yard fence the audience is on. I first saw the film in Toronto, in a room filled with parents; they were awed at the thoroughness of the educational system, and delighted to see their Johnnys and Janes were being moulded for the good jobs. Those parents pay their school-taxes without regret and want junior to be in the "professions".

At Sir George, on the other hand, the student audience alternately laughed and cried or booed, hissed and applauded depending on the cues the film threw at them. This audience knows more about the educational system than their parents do--they're in it.

The film involved them, pointing to the issue clearly: secondary education is a farce. The speakers who followed the film pointed to the main topics of the discussion.

Two views emerged. Both recognized the need for change, but each had its own way of achieving it.

The first held that change was impossible within the present system, and that the only alternative was to establish schools outside the mainstream; the second held that change must be for the benefit of all.

The two sides were soon given glimpses of the educational iceberg which awaits them. George Benello, from Goddard College in Vermont, told what his type of school, an "outside the mainstream" institution, could offer. The audience ate it up, but there was one drawback: tuition was \$3,600.

Those who wanted to work within the system were also shown what to expect, early in the day. Two teachers, one English-Catholic and the

other English-Protestant, sat on a panel discussion with students. The teachers were, one supposes, representative. They used the rhetoric of moderates, laced (liberally, of course), with phrases like "working through channels", "these things take time", and "it's a big job, you know; you must realize that".

The lesson here was that



Teach-In Chairman & Friend

teachers do not make very good radicals. They are married, with children, and earn good salaries. They are not about to jeopardize their jobs.

And it gets worse. The higher you go up the academic ladder, the more you must conform, the less freedom you are allowed to exercise.

Teachers, someone once suggested to me, may be just as much prisoners of the system as students. But, as someone else suggested, teachers don't seem to be as interested as students in freeing themselves.

After a half-hour of hearing the teachers hedge on basic issues, a student stood up in the audience and yelled "If all you guys are doing as good a job as you say you are then tell us why the hell the schools are so screwed up!"

An embarrassed silence from the front of the room spoke a very eloquent response.

The audience had one opportunity, eloquently manifested, to experience why they were there and running their own show. Rob Kelder bounced up to the speaker's platform and announced that he had been forbidden by the



"...why the hell...!"

university administration to sell "Logos" to them. The university cops had confiscated his copies of the paper he said, and refused to give them back, except on the condition that he leave.

An administration official who was present explained that this action was taken because "the university does not approve...approve...uh... does not like...uh...certain things about...uh... the paper..." He was promptly drowned in a sea of angry cat calls, but emerged seconds

later arguing that "if this university allowed 'Logos' to be sold, then there would be nothing we could do to stop 'Time' being sold."

Everyone promptly agreed. There were no objections to "Time" being sold. Hell, the university could even sell "Better Homes and Gardens", if it wanted.

Seeing that he had no argument left, the official called the cops, four cars of which promptly arrived. But, when the entire gathering refused to be intimidated, the official backed down and told the cops they weren't needed. Like all good administrators, he knew when to quit. After all, we had had to ask him, not the other way around. He could wait for another day; for now, though, "Logos" could be sold.

Victor Rabinovitch, UGEQ vice-president, after attempting a joke about "Logos", succeeded in clearing up a lot of the ephemeral bullshit spread by Mr. Benello. He clearly showed the need for staying in school and devel-



V. Rabinovitch UGEQ V-Pres.

oping organizations which will confront the administrators with actions. Actions which will destroy the insidious attitude of *in loco parentis*. Why build glass houses on top of the iceberg when 9/10ths of it are underwater?

By late afternoon, the teach-in had broken up into several seminars of about fifteen students each. In the seminars, the talk turned to tactics: how to change things?

Some initial steps were suggested:

(1) getting some high-school students on the "Committee on Modern Education" (at present the eight-member committee is made up exclusively of university students).

(2) better organization (posters announcing the teach-in did not go up in St. Thomas High School until Friday, 2 days before it took place)

(3) developing a philosophy for the committee (at present, it is split between a liberal and a radical philosophy)

Until the movement defines itself, and can decide whether or not it should be political, it will continue to be beset by problems like the one who walked into the seminar wearing boots, bell-bottom pants, Edwardian jacket, and a lunch tie, and announced that he was forming a Montréal union of students. He said that though he realized nobody here had even heard of him or his union, they would--because he was prepared to do almost any-

thing, except go too far.

He was really committed to this thing, but, you see, he's planning to go to Harvard next year and can't afford to get a bad record, something like that could upset his future.

DRAFT NEWS.

The recent changes in the U.S. draft laws, especially with regard to discontinuing graduate student deferments, have stirred more than speculation in Canada.

Information from groups active in draft-counselling indicates a sharp increase in the number of requests for information as well as an increased number of new arrivals. The summer is expected to bring a veritable deluge.

In response to this situation, the Toronto group has published a "Manual for Draft Age Immigrants to Canada" (available from the Toronto Anti-Draft Programme, 2279 Yonge St., suite 15, Toronto 12, Ontario, at \$1.95 per copy). The Manual gives a comprehensive look at the immigration laws, and answers various questions young men would have about this move.

However, the coverage of Québec, in the section on "Canada", is a study in the prejudiced reporting so common in the English-Canadian press.

A good critique of this manual, albeit short, has appeared in "The Rebel", (available from P.O. Box 611, c/o Gruber, Station H, Montréal 25, Québec; 6 issues \$1.75, 12 for \$3.; checks to "John Smith") published by draft resisters in an attempt "to link exile activity with the movement at home".

A new group has been created in Montréal (apart from the Montréal Council...), to deal with the problem of integrating the new immigrants into the cultural real life of Québec. Called Le Comité pour l'intégration des résistants américains, its principal aims are to:

(1) set up courses in French language and the culture and history of Québec,

(2) put new immigrants into contact with persons of similar interests or professions in the French community

(3) provide housing with French-Canadians for new arrivals and

(4) prepare information on the situation in Québec vis-à-vis draft resisters. This is an attempt to have those interested in such a community--in such a nation in ferment--come here.

The basic structures have been plotted, a basic core of people have been contacted, who have agreed to work on or for the Comité.

According to Comité members, the basic problem here has been the fact that most draft resisters tend to slip easily into the English-speaking minority, into a *de facto* alienation in Québec. Many Québécois are eager to tap what they consider a veritable deluge of vital, principled young people, who could work for a new society in Québec.

For more information write or phone: Madeleine Grégoire c/o "Logos" or 845-2852.

(CONT. COL. 1, PAGE 14)



We know exactly the route they took for the town records tell about a virulent plague that broke out. They called it "the French sickness". (Girolamo Fracastori, an Italian doctor, wrote a popular poem about it. The hero of this poem was a shepherd-cat named SYPHILLIS.) This was in 1495.

People loved and fucked and jumped and flew and lived. Artists, lovers, scholars strolled through the land and sang played, painted, built, argued, taught, loved and kissed for their supper. There was always an empty cottage or the sunswept attic under the roof of the highest tower and someone to spring for food and wine and "two good suits of cloth of silk per annum," if somebody wanted to chase a personal blue-bird down the spirals of time.

Young and old danced to a new beat. The sculptors gloried in the sinuous shape and texture of flesh. Olympic laughter rolled under the ceilings of ecstatic clouds painted by Titian, and Botticelli filled the walls with golden light. Erasmus wrote IN PRAISE OF POLLY. It was one great glorious eruption of energy. It was a year-round pleasure fair. They called it the RENAISSANCE--Re-Birth!

But, up in France, they had a Queen who was buttoned tight to the neck, and sour. People called her "Annie Brown - Shoes." The King Charles VIII, had been turned on by some strolling minstrels. So, since he couldn't get any action at home, he decided to go where it was. When some refugee Italians invited him to free Naples from its tyrant, he dropped his cap and took a trip.

Charles proved himself less of a warrior but more of a man. He was received with flowers and open arms wherever he appeared, he and his colorful companions. Among the latter was a troop of Spanish sailors who two years earlier had helped Columbus discover America. They had also discovered a new germ, TREPONEMA PALLIDUM, the Grey Wiggler, to which the local Indians had been immune. The sailors weren't.

Naples fell without a blow. The tyrant fled. Then the trip turned ugly. Sickness broke out in the wake of the French. Men took to arms and opposed Charles and chased him home. Rome, Florence, Milan, Turin, Lyons, Paris.

Suddenly, people were afraid. Doors closed. Arms closed. Guard your woman! Only in private possession, in ownership, lies security. The new generation learned to regard their neighbor with suspicion. Did he, or didn't he? When these people turned 25, the Renaissance was dead. Luther hung a morals rap on the easy-going Catholic Church and made it stick. 17 years later the Inquisition started burning heretics.

Syphilis killed the Renaissance. Syphilis is no longer much of a problem. The clap is. The clap can kill OUR Re-Birth before it gets out of the crawling stage! There was this beautiful tribe in Greenwich Village. They inhabited two out of sight lofts, 25 x 90, stacked one above the other. Some former tenant had installed this crazy cargo-hoist between the two floors so you went tripping up to the john and down to the kitchen and up to the living area and down to the loving area, up and down, down and up, to freak, to work, to crash.

There was this one flaxen haired slum-goddess, a dropout from a finishing school. One weekend she went to New Haven and turned on two of her brother's classmates. They gave her a present she didn't know about and when she came home she passed it on to her lover and he gave it to two other chicks.

The lover got panicked when the burning and the dripping started. He got into this fear bag, broke all communication and curled up hoping it would go away. The second guy to catch on was another chicken-shit, but he did go to a doctor. The third guy blew the whistle but by that time it was too late. There was a lot of bad language, but luckily someone said where it was at, and made everybody go see a doctor. They were careful, went to different places, gave

false names because some of them were under age. Then the tribe tried to re-consecrate itself and pretend nothing had happened. It was a pretend tribe. It lasted a week.

They killed their Renaissance by not being open with one another. The proved lack of communication in the area of sex fostered suspicion that there might be other secrets. Covert hostility remained unvoiced. What hurt especially was that certain members of the tribe, through irrational fear, seemed to be willing to hurt other members and jeopardize their existence.

In 1967, there were an estimated 60,000 cases of gonorrhea in Montreal, of which 25,000 were among persons between 15 and 24. For the beginning of '68, Contact alone reports that 12 people a week have been coming to them with symptoms. (Contact does not treat anyone; they will send you to Royal Vic. or St. Luc's.)

In Montreal, treatment can be obtained in the emergency or out patient clinics of Royal Victoria, St.

Luc's, Notre Dame, Hôtel Dieu, Ste.

Jeanne D'Arc, and Montreal

real

General.

At Royal

Vic the

stand-

ard

charge

for out

patient

service

is \$8.00;

you don't

have to pay

cash and at-

tempts at bill

collection are

half-hearted. You

are expected to give

the names of sexual contacts to the social workers from the Dept. of Health, and if you don't show up for the required number of treatments, the Dept. will make every attempt to trace you. If you refuse to return, they can have you arrested and treated in jail -- this happened only three times in all of 1967--but as long as you are cool and show up for treatment, no body will bother you.

Any abnormal condition of the sexual organs may be a symptom. The symptoms may disappear even without treatment but the person is still a carrier, a spreader. And inside him the germs may be destroying the most vital organs: his sex, his liver, his heart, his spinal cord, his eyes, his brain.

Unfortunately, women frequently show no symptoms, at least in the early stages. Only a test can tell. Later, there may be itching, burning tenderness, a sort of a leak. Still later, there is nausea, fever, vomiting, and pain in the lower abdomen.

That means the disease

has really taken hold, with permanent damage.

In men, gonorrhea causes itching and burning inside the tube of the penis, especially when in use. Drops of thick yellow pus gum up the opening and make you pee sideways. This pus, which can be green and bloody, and swarms with germs, usually appears within two to eight days after infection.

The first signs of syphilis are chancres, sores that don't heal, which usually break out around the genitals, the anus, the lips or elsewhere. Any sore that doesn't crust firmly is suspect. The fluid exuded by the chancres is so infectious that a simple contact, a kiss, will spread the disease.

If you suspect you are infected, get your ass down to the nearest hospital or go to a private doctor, any doctor. Tell him you want a premarital test, tell him anything, get a beard and false ID, but get that test and that treatment.

Parental consent is required by law in the case of minors, but everyone we talked to was somewhat vague about whether it is actually asked for. All health personnel are more interested in treating the disease than in hassling anyone. So, if you're worried about it, say your parents are dead or live in Rhodesia, or give them a false name.

Penicillin--sulfonamides in the case of clap--and other broad spectrum antibiotics can clear an early stage in a few days. However, you can't half-cure gonorrhea.

As for giving sexual contacts, don't worry about it. The Dept. of Health is not the cops. They're interested in eliminating the disease, not in getting anyone into trouble. Once again, if you're really up tight, you can lie: "I got it off a prostitute in Los Angeles." The most important thing is getting yourself cured.

"CONTACT" IS NEGOTIATING WITH HOSPITALS IN ORDER TO SET UP A PERMANENT YOUTH CLINIC FOR THE CLAP AND VD. PEOPLE WHO FEEL THEY ARE AFFECTED NOW, GO TO CONTACT, 3510 JEANNE MANCE, TELEPHONE: 843-7885, AND THEY WILL HELP YOU.

"If you love your chick enough to ball her, you love her enough not to give her the clap."

**Alan Ginsberg

This article adapted from S. Calif. Oracle



WHY THE FREE U?

Drivel, and lots of it. Time, but not enough of that. Words from the early 60s: alienation, lack of communication, disaffection. They all form a large, shapeless pile of real problems, that, having existed for so long, no longer resemble problems: irrelevant subject matter, poor teacher-student relationships; tack on administrative control, and too-tightly pre-structured institutions. You've gone full cycle in the educational circle.

Mass production, stereotyping, just old words, tossed around so much that they've become battered and meaningless. If the words are so old that they've become meaningless, one solution is to find new words to define the problems. But that becomes a cycle, too.

The alternative is action. We know what the problems are in the educational system, and that they will take a long time to work out. We recognize the institution's limitations, its hang-ups, its defense barriers. So we step outside the system, outside their boundaries.

We question manipulation in the "socialization process". We pose, instead, the alternative of a "Free University", capable of affirming and maintaining the integrity of the person through the integration of life and work.

The key phrase here is "integration of life and work". It

has been said that when work is merely a means of procuring a livelihood, it becomes no more than a fragmented moment of life. The same holds true of education and educational systems.

The old-fashioned curricula, the mass lecture system, the pressure of exams, and the emphasis on the almighty degree, dominate our educational institutions. Alienation is the only possible outcome of this system.

Others who have sensed the need for change have chosen to work within the existing structure in an attempt to reform it. The Free University, on the other hand, recognizes that the desperately needed changes may never be realized within a structure so entirely opposed to them.

The courses that the Free University offers are called seminars. They may be called anything. It is what they are doing which is so important, and, sadly, so unique. You attend these seminars as a member of a group involved in a different and real educational experience. You attend specific seminars, not out of compulsion, but out of interest -- an interest you would like to share or develop.

There has been a "Community Seminar" taking place the past two months, which has attempted to deal with the theory of community, its problems, and its applications. But, those atten-

ding the seminar have contented themselves with talking community and not living it. The entire concept of counter-structures in education and living environment is so new to most people that their personal feelings towards it are just beginning to be developed. If the need for awareness has been satisfied by such a seminar, then we have only to wait for the articulation of those long-dormant ideas, and finally, putting the articulation into action.



The Modern Dance class is an experiment in free motion, without any unnecessary theory or direction attached.

There are "Astrology", "Western Mysticism", "Liberation", "Transcendental Magic", "Black Power". I could go on. The easiest thing for me to tell you is to come to 3607 Clark, read the stuff on the bulletin boards, and speak to the people.

You decide the seminars you want. There are cards: when there are enough names and numbers on the cards, either from "students" or "resource people", the Free U. will help get a place or equipment, but essentially, it's yours.

Such courses as Afro-American studies, Comparative Religion, Utopian Novels, Theatre-Satire-Improvisations, Mass Education, Psychoanalysis, Psychology, Art participation, and Child Education have already been suggested. A macrobiotic seminar will start soon.

I suppose that this is essentially what we mean by education being real and relevant. The interest stems from you; the seminar runs on your participation. The courses, then, are necessarily affirmations of your needs. Interest is generated and things evolve. Reality and relevance are not, and cannot be, determined by a society whose structures demand realities--or non-realities--in conflict with individual needs.

The Free U. is planning a "Happening", fund-raising and fun-raising. About May 18. It will have many purposes: comic relief, outlet for bottled up talents, integration of diverse activities. Anyone interested in theater, music, poetry, art, crafts, posters, satirical sketches...anything, contact: Ellie (747-5945), Paul or Brenda (288-0538), Bill (288-6521).

BY ELLIE ROSENWEIG, BILL HORAN.



inghappeninghappening

BY BILL HORAN

The Fine Arts Department and the Instructional Media Department of Sir George Williams University presented "Festival of Arts" from March 18 to March 22.

Sir George's Festival was a structured but rather free-wheeling presentation that allowed for improvised routines and combinations to occur. The first good thing in their favour was their decision to stage the events on the mezzanine of the second floor rather than inside the sterile, cramped, auditorium on the first floor.

Monday evening opened with music and slides, followed by a sound barrage of name games, readings of alphabetical listings which gave a mechanical effect. Two strobe lights were started as a crowd formed a rough circle, leaving a small area in the centre for action.

A dancer was carried in on a stretcher and deposited on the floor between a bass player and a bongo player. The dancer, Victoria Tansey, became the focal point of the first play. Her body movement was well balanced, adroit, and amazingly diverse. There was an unbroken flow to her motion that was exquisite as she interpreted an entire spectrum of subconscious images. As the strobes created a jerky film

effect against the blatant music she wove a firm fabric around the stage area that would remain present for the rest of the evening.

The second play used wall and film slides, music, three girl dancers, including Miss Tansey, and one male dancer. These people manipulated four ladders. Four other people climbed up and down them, moved them around and climatically replaced everything in its original position.

Part three of the evening utilized four boxes made out of plastic. Inside were several people and gigantic balloons. These were the first things that turned the audience on -- at least as far as the efforts of Festival people were concerned: the entire mezzanine had a semi-familiar, sweet-smelling fragrance at various times during the evening.

The circus atmosphere that prevailed during this last part of the evening could not compensate for the staginess, the separation between the cast and the audience during the rest of the events.

On Wednesday evening, David Gascoyne's "Night thoughts" began. It was a collage of eight television screens, and several movie screens, closed circuit broadcasting, music, and a baby carriage filled with rotten

meat.

Some of the film work was based excessively on World War II footage, while another camera unreel a movie that had been shot around downtown Montreal.

"Night Thoughts" was the best of the productions in the Festival. The combination of a Bob Hope television show in progress on several screens, closed circuit viewing on a big screen in the middle of the "up" escalator the music and the various styles of reading the verse drama, created a total effect.

"Live lion, lioness
Gahr they rooh graheer
Garr-ghragrr. Grah-hhr!
Grahgarr! Grah!
Gree-theese!
Toe eyes nose eem-blish.
Gar! Garah!
Sweet dust
Of gun and white neck."

The preceding is an example of the type of poem called beast language from "Ghost Tantras" which was read by the author, Michael McClure, on Friday night to a full house in the Little Theatre.

Author of five books, McClure read selections from most of his published works, plus a section of his play, "The Beard", which has been involved in legal hassles over obscenity for 2 years. A good reader, he showed best form reciting his "Mad Sonnets": "O Science...you must help destroy governments.... I felt a ball within myself - a ball of science," and reading a passage from "Dark Brown," a book-length erotic poem: "Huge figures fucking in blackness/ meadows, meadows, meadows, meadows, meadows."

McClure is a poet to be read: his writings should be spread around, his plays meant to be produced, in order for him to be really understood. As Harlow says, in "The Beard": "Before you can pry any secrets from me you must first find the real me. Which one will you pursue?"

emtae service unit
MOVING - HAULING - DELIVERY
rock bands our specialty
call ANDY, 845-7837

TALKING JOAN BAEZ

BY JOHN GUSDORF

Joan Baez rapped in Montréal on March 14:

Armed struggle, or violence, whether in the name of Christianity, American Democracy, or the Cuban Revolution, has never accomplished anything. You don't eliminate killing by killing, and you can't eliminate the situation which leads to more killing either.

There are any number of ways to avoid the draft; there is only one way to resist it. Coming to Canada is only one way of avoiding, "like trying to run away from a cancer." The only way to resist is to let your local board know you won't go, and then take the consequences, i.e., jail. Jail isn't really bad. Jail is a bore because I am a bore, and in jail there are fewer distractions.

The hidden premise in her arguments against violence as a solution is that nothing is ever accomplished unless some problem is solved once and for all, that nothing is a solution unless it is a final solution. Any number of specific problems have been solved by the use of force, but similar problems have always appeared and called for more

(continued on page 18)

IF

you always miss
the BEST films
the first time around

OR

if you'd like to see
some off-beat stuff

IN

other words
if you like films

verdi

Repertory Cinema
5380, St. Lawrence Blvd.
Montreal 14, Que. 377-4800

Arctiil Scan 2015

....a beautiful concentration camp!

(from col. 4, page 1)

novation of certain neighborhoods, can by no means relieve the plight of the poor and can even aggravate it. Such measures, undertaken without taking into account the poor and above all without ever consulting them, have no other results than to force the poor to abandon their lodgings at considerable expense, to relocate themselves in the slums or in already overcrowded tenements, condemned to be torn down in very little time."

If, dear officials, you stretch your imagination a little, you will discover that our "social renewal" programs are, in reality, nothing more than the pacification programs in Vietnam. Peasants are herded into so-called "strategic hamlets" (read: concentration camps) or into overcrowded and filthy sections of populated cities, after their villages have been destroyed, not by demolition crews pounding the way for construction of high rise luxury apartments, but by napalm bombs or U.S. Marines' cigarette lighters.



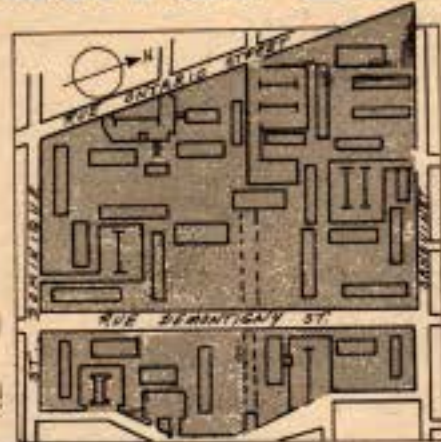
Abominable nervous tension...

What is the difference? Where is the regard for human life and dignity in both cases? We react with horror at the incessant bombing of the Vietnamese, but here there is no pause in the constant bombardment the "less fortunate" suffer from landlords, employers, taxes, rising costs of living, medical bills, and unemployment. At least here they can drink their troubles away at all night taverns or hypnotise themselves in front of screaming TV sets, with ten or more people, from babies to dying grandmothers, in one room.

So, let us look at the Jeanne Mance Housing Project (JMHP).

On your official merry-go-round through the project, you will be impressed. It is not ugly and the place looks clean inside and out. In the company of your official escorts, you ask one of the tenants if he is happy with the project. Yes, he is happy. You ask another. He is happy, too. Another is happy. Everybody is happy.

You fool, a pack of lies, all of them. What do you expect an inmate of a concentration camp to answer, if you ask him, in the company of the camp's commandant, if he is happy? He will be shot



the next day if he is not happy.

A tenant can be evicted on five days notice for negligence in conforming to the conditions of the lease or the regulations of the corporation; or for negligence in giving information on the earnings or the number of members in the family, within five days. On one month's notice a tenant can be evicted without the administration having to supply a reason.

Life is bad inside, but it is worse outside, so everybody is "happy" and nobody complains. The tenants say: "We don't dare say anything. People are afraid. In one month they can make us leave. Really, they hold everybody by the neck."

Listen to the rationalisations of the honorable J. Nicholson, our federal minister, responsible for the Central Mortgage and Housing Corporation which, together with the City of Montréal, laid out the original funds for the project and make up its deficits (in 1965, the City of Montréal paid its 25% of the deficit--\$109,348.39; however, even though the JMHP is a non-profit organization, the city collected a municipal tax of \$132,263.19--thereby making a profit of \$14,914.80--\$78!?!?).

Mr. Nicholson wrote:

"I am informed it is normal practice in public housing projects to provide for the termination of the lease on one month's notice. This is necessary because the monthly rent is based on the tenant's income, which, of course (sic), is subject to change."

Why is it necessary, Mr. Nicholson? Why is it when a tenant works overtime to make ends meet in his family budget, 20 to 25% automatically goes toward extra rent? Why is it that for every one of his children that starts working, even after school, the rent goes up by \$22. I suppose this is the price you pay for being poor.

A committee of tenants (the formation of tenants' committees is forbidden in their contract), in a letter to René Lévesque, the Minister of family and social welfare in the Lesage government, stated:

"...we thought to send you this information, hoping that you would send two of your most conscientious inspectors to bring you the true facts,

and to liberate 780 families who live under an abominable nervous tension and limitless exploitation in our 'belle province'..."

In a report, as yet unpublished, entitled, "Le Malaise social aux Habitations Jeanne Mance", you can learn how the power is concentrated in the hands of the administrator.

The administrator, up till a few months ago, was a Mr Leopold Rogers, who was described by the late Mr Jasmin, then social selection officer of the project, as a man suffering from "psychotic states of paranoia". In order to keep a close check on the tenants, he once hired private detectives, who went around spying with walkie-talkies. One of the tenants accused Rogers of having had an agreement with a priest to report back the private confessions of tenants. He blocked all attempts by tenants to organize.

A social worker was told that she would be allowed to help in the formation of a tenant committee on the condition that she disclose all sayings and actions of the tenants to the administration (she refused). Circulars and petitions were taken out of mailboxes; people were unnecessarily evicted; one tenant organizer, whose car was burned last October, received phone calls threatening the lives of his family.



Guilty of Organizing...

Jasmin was the only person sympathetic to the plight of the tenants. On August 18, 1967, he received a medical report from Doctor Letendre: "For several years I have been treating M. Georges Olier Jasmin, who for some time has been working under intolerable conditions which prevented him from maintaining a proper state of health. It is absolutely necessary that he change jobs to where he would be able to render valuable services in a social environment."

Jasmin decided to fight. The next day, August 19, he was fired. The Association of Parents of St. Jacques, in whose parish the JMHP is located, and who are fighting for the installation of a medical clinic in the plan, protested Jasmin's dismissal. They wrote:

"...this is another example where they try to eliminate a witness of social injustice with regard to the residents of Jeanne Mance Project..."

They gave press conferences and wrote more letters.

Jasmin appealed to the seven "public spirited" members of the Jeanne Mance Corp. For the record, they are: Mr Emile Desorcy, president of Credit Foncier (he owned the land on which the JMHP now stands, and still owns many slums in the area), Mr Paul Cote, from Molson Breweries, Mr Dunn, architect, Mr René Dupont, from the social welfare court, Mr Bernard Grégoire, of Pierre Des Marais, Inc., Mrs Letellier de St. Just, and Mrs Gilbride. Appointed by the city, but serving without pay, the members of the Corp. must make decisions on the internal administration of the rents and social life of the tenants, on the basis of information which comes to them exclusively from the administrator.

The Corp. has little power and, moreover, is responsible to the government and not to the tenants. Therefore, it does not and cannot respond to the true needs of the tenants. For example, it has not succeeded in establishing a much-needed recreational and community centre.

Jasmin had little luck in appealing his dismissal to the Corp. He wrote:

"On August 23, I telephoned Mr Desorcy, to ask him if he was aware that Mr Rogers had dismissed me; he replied: You were dismissed for being absent too often from your office and also because of your attitude."

A little further, Jasmin quotes Mr Desorcy as saying: "Mr Leopold Rogers has 'carte blanche' in administering."

Of Mrs Letellier, Jasmin writes: "She did not want to be involved in this issue, she could not speak", while Mr Dupont, "was not aware of my dismissal".

Mr Dupont was not aware. Listen to the fairytales of Minister Nicholson:

"I am told that notices to vacate are not issued until the project administrator has received prior approval of the members of the Housing Corp."

But the administrator has "carte blanche" to administer. A vicious circle, with Jasmin caught in the centre.

On September 17, he writes in exasperation to Mr Saulnier, chairman of the executive committee of the City of Montréal: "...I can no longer tolerate the authoritarianism of the administrator..." Jasmin never found a job with "suitable conditions". He died last February 22, and was buried one day later by the social welfare.

A victim, perhaps, of the administrative and judicial organization of the JMHP?

Well, to bring you up to date, visiting officials, Mr Rogers has since been promoted to a position in the Québec Housing Corp. He was replaced by M. Marsan, who is

Overpopulation

¿CÓMO SE PUEDE VIVIR SIN AMAR?

I MUST HAVE MISUNDERSTOOD SOMETHING
IN THIS STORY
THERE MUST BE A MISPRINT
IN THIS PAPER
HATS OFF! IT SAYS HERE
THE FINAL WAR IS OVER
BRAIN
HERE THEY COME AGAIN
PARADING BY
THE CAPE TERRACE
I STAND ON MY CHAIR TO SEE
I STILL CAN'T SEE
THE BRAVE BURNED HERO'S FACE
I STAND ON THE TABLE
WAVING MY ONLY HAT
WITH THE HOLE IN IT
I THROW THE HOLE AWAY
INTO THE STREET
AFTER THE BLACK LINDUSINE
I DON'T THROW MY PAPER
I SIT DOWN WITH MY PAPER
WHICH HAS THE EXPLANATION OF EVERYTHING
EXCEPT THERE'S A HOLE IN IT
SOMETHING MISSING IN THE STORY
WHERE THE HOLE IS
OR I MUST HAVE MISUNDERSTOOD SOMETHING
THE NATIONS HAVE DECIDED
IT SAYS HERE
TO ABOLISH THEMSELVES AT LAST
IT'S BEEN DECIDED AT THE HIGHEST LEVEL
AND AT THE LOWEST LEVEL
TO RETURN TO A PRIMITIVE SOCIETY
FOR SCIENCE HAS CONQUERED NATURE
BUT NATURE MUST NOT BE CONQUERED
SO SCIENCE MUST BE ABOLISHED
AND MACHINES MUST GO
AFTER ALL THEIR TURNING AND TURNING
THE AUTOMOBILE IS A PASSING THING
AFTER ALL
THE HORSE IS HERE TO STAY
POPULATION HAS REACHED ITS LIMIT
HERE'S A STANDINROOM ONLY
NOWHERE
TO LIE DOWN
ANYMORE
MEDICINE MUST BE ABOLISHED
SO PEOPLE CAN DIE
WHEN THEY'RE SUPPOSED TO
THERE'S STILL ROOM
UNDER THE SURFACE
I KEEP HOPING
I HAVE MISUNDERSTOOD SOMETHING
IN THIS STORY
PEOPLE STILL LOVE
AND FIND THEMSELVES
IN SEX

AND ANIMALS STILL
AREN'T AS CRUEL AS PEOPLE
BECAUSE THEY CAN'T TALK
BUT WE WEREN'T DESIGNED
TO LIVE FOREVER AND EVER
AND DESIGN IS EVERYTHING
THE LITTLE ENZYME THEY'VE DISCOVERED
THAT CAUSES AGING
MUST BE LOST IN THE BODY AGAIN
ALL MUST BE BEGUN OVER
IN A NEW PASTORAL ERA
THERE'VE BEEN TOO MANY ADVANCES
LIFE CAN'T BEAR IT
ANY LONGER
LIFE IS NOT A DRUG
MADE FROM MUSHROOMS
EATEN BY SANDWICHES IN SBERIA
WHICH FULLY RETAIN
THEIR INTOXICATING PROPERTIES
WHEN TRANSMITTED IN URINE
SO THAT AN ENDLESS LINE OF MEN
MAY GET DRUNK OVER AND OVER
ON THE SAME MUSHROOM
A CHAIN REACTION OF AVID STATUES
WITH MOUTHS AS PEWEEES
I MUST HAVE MISUNDERSTOOD SOMETHING
IN THIS STORY
LIFE ISN'T INTOXICATING
BUT CAN'T GO ON AND ON
PUTTING ON MORE AND MORE
COMPLICATED CLOTHES
HATS GIRDLES GARTERBELTS
UNLIFT BRAS LIFTING HIGHER AND HIGHER
UNTIL THEY FLY AWAY
AND BREASTS FALL
AFTER ALL
WE'VE GOT TO GET NAKED AGAIN
IT SAYS HERE
THOUGH FORNICATION'S STILL ILLEGAL
IN CERTAIN STATES
I MUST HAVE MISUNDERSTOOD SOMETHING
IN THIS STORY
THE WORLD'S NO KLEE MOBILE
AND THERE MUST BE AN END
TO ALL THIS ROTATION
AROUND THE GOLFBALL SUN
THE SUN IN ITS SIC TRANSIT
BARELY CLEARS THE ROOFTOPS NOW
BUMPS OVER A MORTIGAS PEGASUS
AND TINKS BEHIND MY PAPER
WITH ITS NOSE
IN WHICH I KEEP HOPING
I'VE MISUNDERSTOOD SOMETHING
FOR DEATH IS NOT THE ANSWER
TO OUR PROBLEM

THERE MUST BE SOME MISTAKE--
THERE IS--
THE EDITORIALS SAY
WE MUST DO SOMETHING
AND WE CANNOT DO ANYTHING
FOR SOMETHING'S MISSING
WHERE THE HOLE IS
SITTING ON THE TERRACE
OF THIS FANCY COFFEEHOUSE
ON THE LEFT SIDE OF THE WORLD
WHERE I MUST
HAVE MISUNDERSTOOD SOMETHING
AS A PURPLE BOMB SWEEPS BY
AND ONE TOO-HIGH TIT POPS OUT
AND FALLS IN MY PLATE
I RETURN IT TO HER
WITHOUT LOOKING TOO EMBARRASSED
THIS SHE TAKES AS A GOOD SIGN
SHE SITS DOWN
AND GIVES ME THE OTHER
WRAPPED IN SILK
I GO ON READING MY PAPER
THINKING I MUST
HAVE MISUNDERSTOOD SOMETHING
TRYING TO LOOK LIKE
IT'S ALL HAPPENED BEFORE
IT HAS
IT'S A CLAY MOBILE
WITH SOMETHING MISSING
WHERE THE HOLE IS
I LOOK UNDER THE TABLE AND SEE
OUR LEGS ARE INTERTHINED
OUR TWO CHAIRS FUSE
OUR ARMS ARE SOUND EACH OTHER
SHE'S FACING ME
CROUCHED IN MY LAP
HER LEGS AROUND ME
MY WHITE SNAKE HAS ENTERED HER
SPEAKS OF LOVE INSIDE OF HER
SHE MOANS TO HEAR IT
BUT
SOMETHING'S MISSING
SEX WITHOUT LOVE
HEARS GAY DECEIVERS
I STILL HAVE ONE OF HER BREASTS
IN MY HAND
THE WAITER COMES RUNNING
PICKS UP MY FALLEN PAPER
HOPING HE'S MISUNDERSTOOD SOMETHING
NONE OF US WILL EVER DIE
AS LONG AS THIS DOES ON
THE ENZYME BOTTLE
LIES OPEN
ON THE TABLE
--- FERLINGHETTI

FLQ

SUPPLEMENT
(VOL. 146 APRIL 68)

WHAT IS THE FLQ?

SINCE THE SPRING OF 1963, SINCE THE EXPLOSION OF THE FIRST BOMBS IN THE RICH ANGLO-SAXON CITY OF WESTMOUNT, THE FLQ HAS MADE ITSELF INTO A MUCH DISCUSSED GROUP, AND IN ALMOST EVERY SINGLE COMMENTARY DEVOTED TO THE FLQ IT HAS BEEN DISMISSED AS A "GANG" OF POLITICO-TERRORIST DELINQUENTS. NO ONE, AS FAR AS WE KNOW, HAS EVER OFFERED AN EXPLANATION OF ITS ORIGIN, DEVELOPMENT, OR ITS OBJECTIVES. MOST OFTEN, EVERYONE IS QUITE HAPPY TO BELIEVE IN SIMPLISTIC AND WRONG JUDGEMENTS OF THIS NEW PHENOMENON IN QUEBEC...

...ONE MUST POINT OUT THAT THE FLQ HAS NOT SPRUNG FROM AN ABYSS NOR FROM AN "IDEA". IT IS THE PRODUCT OF A PROGRESSION, OF THE CRISIS WHICH IS CURRENTLY SHAKING QUEBEC AND WHICH THE BOURGEOISIE SEEKS TO ENCLOSE, TO THROTTLE, WITH ITS "QUIET REVOLUTION", WITH INSIPIDLY TIMID REFORMS.

PEACE WILL NOT REAPPEAR IN QUEBEC UNTIL THE DAY THAT ONE OF THE TWO SIDES HAS DEFEATED THE OTHER. EITHER THE BOURGEOISIE WILL VANQUISH THE WORKERS, OR THE WORKERS WILL FINALLY DESTROY THE BOURGEOISIE. IT IS PRECISELY FOR THE LATTER THAT THE FLQ WAS BORN...I.E., TO OVERTHROW THE PRESENT REGIME, THE SYSTEM OF EXPLOITATION.

...THE STRUGGLE BETWEEN THE FRENCH-CANADIAN AND ENGLISH-CANADIAN BOURGEOISIES TAKES THE FORMS OF COOPERATIVE FEDERALISM, AUTONOMY, ASSOCIATED STATES, OR INDEPENDANCE. IT IS TAKING PLACE BETWEEN TWO GROUPS WHICH HAVE BEEN STRIPPED OF POWER, FOR THE "LEFTOVERS" OF AMERICAN IMPERIALISM, HERE IN NORTH AMERICA JUST AS IN SOUTH AMERICA.

TO BREAK THE YOKE OF EXPLOITATION, PROCLAIMING INDEPENDANCE IS NOT SUFFICIENT; ONE MUST TAKE CONCRETE ACTIONS WHICH ARE DIRECTLY ANTI-CAPITALIST.

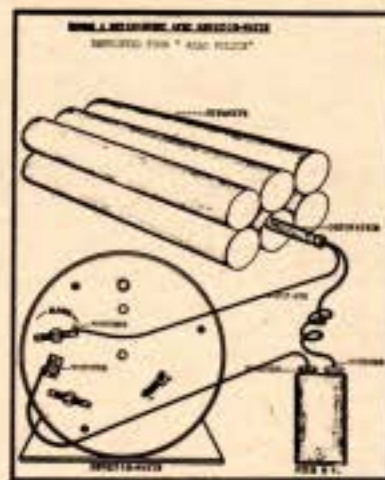
THE ECONOMIC BASIS OF THE FLQ ARE NOT DIFFICULT TO DISCOVER: THEY ARE THE ECONOMIC INTERESTS OF WORKERS, FARMERS, OFFICE WORKERS, YOUNG PEOPLE (THE WORKERS OF TOMORROW). THE IDEOLOGY OF THE FLQ RESTS ON ITS ECONOMIC BASIS; IT IS NOTHING MORE THAN THE RATIONAL FORMULATION OF THE MATERIAL TIES BETWEEN THE EXPLOITED (SALARIED WORKERS) AND THE EXPLOITERS (OWNERS OF THE MEANS OF PRODUCTION: CAPITALISTS). THE IDEOLOGY IS ALSO THE RATIONAL FORMULATION OF THE FRUSTRATIONS FELT BY THE EXPLOITED, AND OF THEIR WILL (LATENT, PERHAPS) TO RADICALLY TRANSFORM THE MATERIAL AND HUMAN RAPPORTS, BY OVERPOWERING THE CAPITALISTS.

THE FLQ WILL NOT BE HAPPY TO SIMPLY MAKE THE WORKERS CONSCIOUS OF THEIR COLLECTIVE SITUATION OF BEING PROLETARIANS AND OF BEING COLONIZED. IT PROPOSES, AS WELL, A MODEL FOR A NEW SOCIETY, TRULY DEMOCRATIC, NOT FOUNDED ON THE EXPLOITATION OF THE POOR BY THE RICH BUT ON SOCIAL EQUALITY, ON THE COLLECTIVE DIRECTION AND SHARING OF THE WEALTH PRODUCED BY THE COLLECTIVE. THE FLQ WISHES TO RECONCILE THAT WHICH CAPITALISM DIVIDED AND OPPOSED: THE PRODUCER, CONSUMER, AND THE CITIZEN, BY MEANS OF NATIONAL INDEPENDANCE, COLLECTIVE OWNERSHIP OF THE MEANS OF PRODUCTION AS THE ONLY WAY TO REINTEGRATE THE PRODUCTIVITY OF WORKERS (URBAN AND RURAL) TO THEIR SOCIAL AND POLITICAL LIFE.

BUT THE POLITICAL ACTIVITY OF THE FLQ DOES NOT

CONSIST IN WAITING FOR THE MASSES TO BECOME CONSCIOUS BY "COURSES OF PEOPLES' EDUCATION", IN ORDER TO ENGAGE IN DIRECT ACTION AGAINST THE ESTABLISHED ORDER; ACTION ITSELF SERVES TO DEMONSTRATE TO THE PEOPLE HOW THE REGIME FUNCTIONS.

FOR QUITE SOME TIME ALREADY, THE ESTABLISHED ORDER HAS ORGANIZED ITS OWN VIOLENCE: ITS POLICE, ITS ARMY, ITS COURTS, AND ITS PRISONS; THE WORKERS MUST HASTEN TO ORGANIZE THEIR OWN, IF THEY DO NOT WISH TO BE CONSTANTLY BEATEN--"LEGALLY"--BY THE REGIME.



SUCH AN ORGANIZATION HAS ALREADY BEGUN WITH THE MEETING OF CERTAIN INDIVIDUALS WHO SHARE A SIMILAR ANALYSIS OF THE SITUATION AND WHO ARE AGREED ON THE STEPS NECESSARY TO DESTROY IT. AT THE BEGINNING, THERE WERE ALWAYS "MORE CHIEFS THAN INDIANS." BUT, AS THE INITIATORS FORMED THE GROUP TECHNICALLY AND POLITICALLY, AS THEY ACTED AND SHOWED BY THEIR EXAMPLE THAT ONE COULD STRUGGLE AGAINST THE ESTABLISHED ORDER WITHOUT NECESSARILY

RUNNING THE RISK OF BEING CRUSHED BY THE ARMY, THE ORGANIZATION GAINED STRENGTH AND BEGAN RECRUITING A GROWING NUMBER OF WORKER-PARTISANS. IT HAS INFILTRATED A LITTLE EVERYWHERE, BURROWED INTO THE INFRASTRUCTURE AND THE SUPERSTRUCTURE OF THE BOURGEOISIE, ACCELERATED THE REVOLUTIONARY COLLECTIVE PROGRESS, AND HASTENED THE MOMENT OF THE GENERAL UPEHAVAL. THUS, THEORY PASSES INTO ACTION.

THUS, THE FLQ IS "OUTSIDE THE LAW". THE QUEBEC SOCIALISTS ALSO TEND TO EXPLICATE REALITY AND ACCEPT, IN PRINCIPLE, THE CLASS STRUGGLE, BUT THEY ONLY DIAGNOSE THE DISEASE SUPERFICIALLY; THEY DON'T CURE IT. THEY CONSTITUTE NO REAL DANGER FOR THE ESTABLISHED ORDER. THE FLQ, TO THE CONTRARY, ATTACKS THE DISEASE DIRECTLY AND REFUSES TO COMPROMISE. WE KNOW VERY WELL THAT IF WE REFUSE TO BATTLE CAPITALISM FURIOUSLY, THEORETICALLY AND PRACTICALLY, WE WILL WORK TO REINFORCE IT. FOR US, THEORY AND ACTION ARE INSEPERABLE. THE FLQ DOES NOT DEVOTE ONE YEAR TO THEORY, ANOTHER TO ACTION. IT DOES NOT PROCLAIM, ALL OF A SUDDEN, THE NECESSITY FOR REVOLUTION, AND THE NEXT DAY THE NECESSITY TO WAIT. NO; SINCE ITS FIRST DAY, WHEN IT PROCLAIMED THE NECESSITY TO OVERTHROW THE BOURGEOIS ORDER, THE FLQ DEVOTED ITSELF TO ITS TASK, PLACED ITS FIRST BOMBS, AND CREATED ITS FIRST CELLS OF REVOLUTIONARY ACTION.

EXTRACTED FROM:

QU'EST-CE QUE LE F.L.Q.?

BY MATHIEU HEBERT.

SELECTED & TRANSL. BY A.S.

liberté

To really understand the various terrorist "waves" in Québec, one must look back to the conquest of 1760. In effect, the English seized la Nouvelle France (today Québec), by violence (a military conquest), and reduced its people, who were already politically colonized by France, to the level of the culturally and economically colonized. Violence itself calls forth a violent reaction. However, the people of Québec, like those of Hungary, Poland, or Ireland, were beaten and weakened so that it would take several centuries before they could obtain their independence.

The people of Québec were so weakened by the English conquest and so alienated by the Catholic clergy, which preached submission, that it took 77 years before they revolted the first time. Not even in 1837, however, is Québec at the hour of "liberalism" as seen in the French or American Revolutions. Only the leaders, Papineau and Chénier, were liberals. The people themselves were still in the Middle Ages. The leaders of 1837, like those of the French and American Revolutions, did not think of politicizing the masses—they thought only of using them. The conservative nature of the clergy, the lack of preparation by the leaders, and the absence of a social conscience among the people, assured the failure of the Revolution.

Beaten twice, there will still be a third defeat for the Québécois. The Durham Report, following the defeat of 1837, fixed the internal politics of British America: assimilate the French Canadians. The Québécois noticed only the least important points of the report and forgot the essentials. The Act of Union, one of the recommendations of the Report, made the Québec people a minority; the Confederation, the logical follow-up of the unpopular Act of Union, would provincialize the people of Québec.

While the English won in the long run, while to them the superstructure appeared to be solid, the Québécois saw in becoming a province a guarantee of cultural survival—survival of the

language and religion. It was to safeguard these crumbs that the Québécois battled for 100 years. The loss of political and economic controls made the people of Québec proletarians.

During the last World War, conscription once more frustrated the Québécois. (In a referendum, Québec voted very solidly against conscription, the exact opposite of English-Canada. Conscription was voted in, but many Québécois refused conscription forcibly; others, notably the Mayor of Montréal, went to jail. The latter was reelected while still in jail.—Ed. note) They were again beaten, but perhaps for the last time. The people have extracted from this defeat a frustrated nationalism. They gained the consciousness that in Confederation they were "nothing". It was this narrow, reactionary nationalism that was exploited by the Duplessis regime.

The death of Duplessis was a relief; a breath of hope played across the land—the foundation of the RIN (Rassemblement pour l'indépendance nationale). But Lesage, spiritual successor of Duplessis' regime, intended to govern just like the latter. If he acceded to the ideas of Lévesque, he accepted those of Wagner. Duplessis knew how to strike fear; Lesage was only a "nigger king", without political intelligence, self-interested, and incapable of maintaining unity in his party. The weaknesses of the Lesage regime and the mishandled repressions of Wagner aided the independence movements.

The Cuban Revolution, the Algerian War, and the decolonization of Africa, awoke the youth of Québec. Che's Guerrilla Warfare and Fanon's *The Wretched of the Earth* were the new bibles of young intellectuals in 1963. The RIN was in a crisis and could not move fast enough. In this atmosphere the MOLN (Mouvement ouvrier pour la libération nationale) formed, which later became the RR (Réseau de résistance) and finally the FLQ (Front de libération du Québec).

The FLQ consisted mainly of students. Socialist ideology was hidden behind a more general idea—national independence. As independence had been wrenched by violence in every country in the world, they concluded that it must follow the same process in Québec. They even attempted to form guerrilla bands. The result of the FLQ was to create a state of crisis and to make the people conscious of their subjection.

Members of the FLQ were arrested in June, 1963, but, in a certain sense, they had won. The hoped-for awakening had taken place. If the establishment controlled newspapers condemned terrorism, if the workers officially thought the same way as the newspapers, taxi drivers often concluded with an ironic, "It looks good for the English".

Ingenuously, the FLQ had hoped to see the workers take up arms. Naturally, they did not do that. The preparation was not yet finished: the magazine "Parti pris" began publishing, to study the pre-revolutionary context of Québec; and another group of terrorists organized.

During the trial of the FLQ, its successor, the ALQ (l'Armée de libération du Québec) was born. Contrary to the FLQ, which had no leader, the ALQ had two: Jean Gagnon and Jean Lasalle. Analysing the activities of the FLQ, the new group concluded that it had lacked good organization, arms, and money.

The ALQ, therefore, oriented its action toward bank robberies to procure money, and raids on arms depots of the Canadian army. At the same time, the ALQ prepared its second phase, which should have been systematic sabotage of colonialist enterprises. They were to begin a clandestine radio network to inform the population on the necessity for terrorism when, in their turn, they were arrested.

The ALQ had also thought of the political future of Québec. It had benefited from consultation with certain university professors who had done research into economic, social,

and political plans. Moreover, the ALQ had contacts with foreign countries and wished to make the Québec problem international.

After the arrest of the ALQ, others tried; all ended tragically with a shoot-out on Bleury Street. It was the Neo-FLQ, the last-born of these terrorist movements, which was the first to know how to integrate the national and proletarian revolutions. From the ALQ, they learned the necessity to organize, to structure themselves into cells. They also robbed banks to get money.

The first FLQ and the ALQ, if they had had the time, envisioned attacks on colonial institutions (letter boxes in Westmount, Army barracks, etc.). The Neo-FLQ envisioned attacks on capitalist enterprises, whether or not they were Québécois, Canadian, or American. One need only recall the bomb in the LaGrenade Shoe factory, which was the cause of the destruction, or partial destruction, of the Neo-FLQ.

The Neo-FLQ was arrested; its presumed leaders, Vallières and Gagnon, were in the USA, and demonstrated before the United Nations Building in New York. They wished to reveal to the world the problems of Québec. Expelled from the USA, they are currently on trial in Montréal—a trial which they are trying to politicize.

Are there still terrorist groups in Québec? The various movements which struggled by violence for the Québec revolution were separate from each other, and did not issue from the same doctrine. At this time, there is no doubt that the violent revolution in Québec is slackening. This is explained by the hope of some in the transformation of the RIN, the confidence of others in René Lévesque. The positions taken by the Johnson government, concerning the foreign policy of Québec, calm those who don't look any further than political independence.

Political independence is something assured, but the euphoria of those who see no further than that retards the birth of a social consciousness in the

workers. Therefore, the left seems to prefer, for the moment at least, to prepare cadres for the struggle for social liberation. There are some people who are fully prepared to overthrow the capitalist regime in Québec, which will certainly succeed the regime (capitalist and colonialist) of Canada. Therefore, it is most probable that violence in Québec will begin anew. This time, strong with the experiences of the preceding Québécois groups, as well as the anti-colonial and anti-capitalist forces elsewhere, the groups will be better constructed, better politicized, and more widespread.

Probably, in the future, the socialist revolution in Québec will be inscribed in history; it should complete, and be completed by, the revolutions to be made by guerrillas in Latin America and the Black Power revolution in the USA. Socialist Québec will exist when Yankee imperialism no longer exists, for we will never conquer this giant alone.

The best form of revolutionary warfare is certainly guerrilla warfare, i.e., the struggle of the people against the oppressor. However, it appears that the climatic conditions, as well as the fact that so much of the population of Québec is concentrated in Montréal, eliminates the possibility of guerrillas. The struggle for liberty will be made by the workers of Québec, using urban terrorism and sabotage of colonial and imperialist institutions, just as the black Americans will do.

War itself is, doubtless, immoral, but the only manner to destroy war, as shown by Mao Tse-tung, is revolutionary war. We have the choice: collaborate, if only by our silence, in the face of aggression and imperialism, or struggle for the political, cultural, economic, and social liberation of all peoples.

Claude Savoie

VALLIERES & GAGNON prisonniers politiques

Pierre Vallières and Charles Gagnon are currently on trial on charges of plotting to plant a bomb in the LaGrenade Shoe Factory, which bomb killed Mlle. Thérèse Morin. Vallières and Gagnon are the alleged leaders of the Front de Libération du Québec--the FLQ--and are two of the four members of the organization who have pleaded innocent and are still being held.

In June, 1966, Québec police arrested 14 members of an FLQ cell. Vallières and Gagnon were in New York City at the time. They attempted to publicize the plight of the French-Canadians by demonstrating in front of the United Nations, where they were arrested by Immigration Dept. authorities in October, 1966, on charges of having been in the USA more than 30 days.

Charges were never brought against them in the USA. Instead, in January, 1967, they were released, without warning, and taken directly to a plane which flew them to Dorval Airport, Montréal; they were immediately arrested by Provincial Police.

Charges were laid against the two of them together. They refused to have lawyers, in order to politicize their trial, they said, and prepared their defense together. The trial was postponed a number of times by the Crown. Finally, the Crown tried a new tactic. The two of them, appearing together before the court on Feb. 26, were told there would be separate trials. The two accused explained they had prepared their defense together--and were given three hours to decide what to do. The trial of Pierre Vallières would proceed that afternoon at 2 P.M.

Vallières was at a disadvantage, as Gagnon had been the one acquainted with court procedures, even such basic procedures as the choo-

sing of a jury. Thus, after seven of the twelve jurors were chosen, the judge noticed that Vallières did not understand the procedure and explained to him he could reject twelve jurors "for cause", for no apparent reason. However, more than half the jury having been chosen already, the knowledge was a bit late. The jury's average age is over fifty years old.

As Jacques Larue-Langlois, chairman of the Committee to Aid Vallières and Gagnon, said during an interview:

The accusation, instead of reading: Pierre Vallières is accused of having caused the death of Thérèse Morin, the accusation says: is accused of having conspired for placing a bomb in LaGrenade Shoe Factory, which bomb caused the death of... So it allows the Crown -- rather than to strictly judge him for murder, under which they could hardly nail him, probably not at all--it allows them to build a dossier, a great big file against him, as being the mastermind of the whole FLQ affair of two years before. And as being a revolutionary, and for having preached revolutionary methods, and the taking up of arms, and things like that, for a couple of years before. Which impresses a jury like that very badly. They definitely fear him now."

The history of the bomb plot is as follows: La Grenade Shoe was a small shoe factory, on strike for a number of months. The right of union had been won, but the management refused to negotiate. Vallières and Gagnon were working with the strikers, until it was apparent to all that no satisfaction would be won by continued picketing. A bomb was delivered to the factory, a telephone call made, but La Grenade chose to believe the call was a hoax. A scab worker, Thérèse Morin, 64 years

old, was subsequently killed in the explosion.

A further twist is that Serge Demers, who has admitted to having built the bomb and handing it to the messenger, has reversed his testimony and claims Vallières knew nothing about the bomb plot.

Despite the long interval between their arrest and the final date of trial (Gagnon's trial has not yet taken place), international interest has not been lacking. This is very much due to the efforts of Vallières and Gagnon and the committee set up to aid them to politicize the trial. In effect, despite the fact that Canada has no "political law", the acts of the FLQ have been provoked by the subservient status of the French-Canadians, even in their stronghold -- their nation--of Québec.

Stokeley Carmichael was able to see the similarities between the struggle of the blacks in the USA and the struggle of the Québécois in Canada. "Courage nos frères" read the first line of his telegram: We are brothers. Not just in that both minorities are actual colonies of another country, but also because even in Québec, the main enemy--the one who controls the economy--is the USA.

Officials may attempt to squelch the FLQ and its members; they may attempt to hide the facts and falsify testimonies, but they will never be able to extinguish the wish for independence and equality among the Québécois any more than the Americans can defeat the blacks--short of genocide.

FUNDS TO HELP DEFRAY THE COST OF THE TRIAL, PUBLICITY, ETC. CAN BE SENT TO:
LE COMITE D'AIDE AU GROUPE VALLIERES-GAGNON
622, AVENUE OUTREMONT
MONTREAL, QUEBEC



COURAGE NOS FRERES

SNCC EXPERIENCES GOVERNMENT CHICANERY AND DECEPTION DAILY. WE REFUSE TO BE DIVIDED FROM OUR FLQ BRETHREN BY MALICIOUS LIES. WE SUPPORT YOU IN YOUR TRIAL. YOUR EXPERIENCES ARE NO DIFFERENT FROM THOSE OF TRUE PATRIOTS EVERYWHERE AND ANYTIME WHO REVOLT AGAINST TYRANNY. WE ARE CONFIDENT OF YOUR COMPLETE VINDICATION.

WASHINGTON SNCC
STOKELEY CARMICHAEL

DRAFT NEWS.

(CONT. FROM PAGE 4)

MONTREAL COUNCIL

The Montréal Council to Aid War Resisters needs help.

People are needed, who can be trained as councilors so that they will be able to deal with the particular questions that come up regarding immigration procedure, and with individual problems.

Housing in private homes would be appreciated. The host would be able to arrange in advance with the Council the length of time he would accommodate a guest--from one night to one week.

There is a lot of the usual office work, of course. Up to twenty letters a day must be answered; there are mailings, typing, etc. etc.

Anyone interested in working in any of these things should telephone 931-3007 or 931-7432.

Speakers are available for clubs, schools, and churches through the same telephone numbers.

Oh yes: donations are needed. Everything helps. Send your contribution to: Case postale 231, Westmount 6, Montréal.

RIGID #3

MEET THE 'BLUE GRASS BOYS'



(THE FOLLOWING LETTER IS THE FIRST PART OF A SERIES THAT WILL DEAL WITH THE PROBLEMS OF BEING A "BROAD" IN OUR SOCIETY. THIS FIRST LETTER IS REAL, THE NAMES HAVE BEEN CHANGED TO PROTECT THE "DAMNED". ED. NOTE)

Dear Jane:

We just got your letter today about the forthcoming baby and your decision not to have an abortion. My first thought was that you were absolutely crazy to muck up your life with such a responsibility and dependance; that an abortion would have been the only thing to preserve your freedom and mobility. But now that I think about it, it takes a lot of courage to make a decision so binding, and why not?

Which brings us to the question of single women having children and raising them and their position in society in general. It seems to me that in the past, a single woman having a child was so unthinkable that we devised many so-called humane ways to dispose of the child: tucking the mother away for confinement and putting the child up for adoption; an abortion; and forcing a shot-gun marriage.

We seem to think that a girl cannot possibly cope with her own life alone if she has a child; better to rid her of the child so that she is still good for the labour and marriage market. We take no notice of what traumatic effects and feelings of guilt may be felt by the girl just because she had no knowledge of birth control meth-

ods, was used without realizing the consequences, or really loved someone. We don't recognize that agencies are having more and more difficulty placing children; now the supply exceeds the demand.

In the middle-class environment, not even the time for confinement is thought worth it, and an abortion is sought. Even fewer accept their abortion without emotional scars and guilt feelings for having taken a potential life, and often with medical complications because of the proliferation of quacks around who use knitting needles, coat-hangers and other utensils to abort the foetus; even a good D&C done by a doctor and connections necessitates raising money, fear of being found out by police or friends, and the regrets.

The third and antiquated method of dealing with pregnant single women is quick marriages; and you and I have seen enough of the fragments of these to know that instant parenthood is not really the basis to live well and love somebody in a contract. The only thing that a marriage protects is a lot of vain reputations and fear of loss of face.

To arrive at a position free enough from Calvinistic morals to say that one is not ashamed to raise an obviously born-out-of-wedlock child, but proud to carry that responsibility is indeed a rare thing. And I find it encouraging if we women are to free ourselves of such claptrap as the double standard, nice girls don't, and being passive consumers of such things as cosmetics and clothing which capitalize on our needs for recognition and meaningful roles, beautiful objects of men's indulgence and adoration ad nauseum.

I see that one could very easily become a man-hater just because one is damn mad at being taken for so long,

and because men don't seem to recognize that some of the same factors also take them in their attitudes towards women. Anyway, I wish you the best with the baby, and damned be he or she who condemns you from their lofty heights of being moral; that's not what being moral is all about.

Best, and love you,
Judy.

HOW TO BECOME A LOVE FREAK WITHOUT REALLY TRYING

A friend of ours, who recently left Montréal in a finally disillusioned state, would certainly have maintained that "Opnotique Carnival", presently showing at the Revue Theatre, 1858, Maisonneuve W., was both derivative on and inferior to its equivalents in New York, San Francisco, Vancouver, Los Angeles, or wherever it happened to be. But judgements like this are very subjective, and if we had been dissuaded from going by any such (presumptive) information, we would have missed a great deal.

The show is a psychedelic revue composed of sketches dealing with such now-traditional subjects as love-not-war in Vietnam, colour prejudice, and the drug scene. We had heard many of the lines and all of the sentiments before, and agreed with most of them, which was nice, but the impact of the performance lay in its enthusiasm and unself-consciousness. While none of it was startlingly original, it all had a great quality of freshness, and of obvious enjoyment in the performers, which infected the audience with the degree of madness required for the paint-in at the end of the show.

Individually, Arleigh Peterson was the most significant performer. His acts were generally well-timed and amusing, and somehow professional without being detached. He was more effective when he was being funny than when he was being serious - possibly something as stylized as a revue can only make its point through humour. He also staged the production. Otherwise, Cynthia Hendrickson among the dancers was pleasantly erotic, while Ruth Thomas told us about love in the nicest possible way. We would mention at least two other performers, except that we subsequently forgot who was which.



FROLICFREAKFROLICFREAKFROLIC

The main trouble with the audience was that it consisted mainly of us, and, highly as we rate our collective genius, the show deserved better. It is particularly recommended for those who feel that the entire population of Montréal is composed of neurotic psychopaths - an impression of solidarity and sympathy is guaranteed. But for any who are prepared to involve themselves in the performance, this is a good place to spend an evening. Also, if anyone wishes to set up any kind of freakery of his own, the theatre can be hired remarkably cheaply.

BY JULIAN HARDING



bottle-cap brains, cork-screw souls!!



by Seymour Smith

"THERE IS NO STRIKE AT 7-UP. 99% OF THE WORKERS ARE BACK AT WORK."
(M. Bellemare, Minister of Labor, *Le Devoir*, Feb. 27)

"T.M.R. STRIKE MARCH EXPLODES INTO WILD BURST OF RIOTING"
(*Montréal Star* headlines, Feb. 27)

"THEY (7-UP STRIKERS) ARE UPSETTING THE DELICATE BALANCE OF INVESTMENT IN QUEBEC."
(M. Bellemare, Minister of Labor, *Le Devoir*, Feb. 28)

Over three thousand Québec workers and students battled police, smashed windows, tore down Canadian flags, and almost set fire to the 7-Up plant in Montréal, last Feb. 28. Why did this "wild burst of rioting" break out, many Montréal citizens were asking the next day, as they drank their gin and 7-Up.

Nearly everyone thought that an inter-union battle was the root of the conflict. Some had read that, on January 5, 1967, for the seventh time since September, 1964, the Québec Labor Relations Board confirmed its certification of the International Union of Brewery and Soft Drink Workers. Some even know that the 7-Up Co. had been fined on March 15, 1967, by Justice André Chevrete, for violating the provincial labor code, by refusing to negotiate in good faith with the union.

What is violence? Is it defending yourself from police clubs? Is it refusing to recognize a group of men as human beings?

When did the 7-Up struggle begin to "pop"? In 1951, the inside workers of the bottling plant were members of the United Mine Workers, District 50.

Why a "mine" union for a bottling plant? That's not the last of the incongruities.

The United Mine Workers union was formed, in the 40s, to bust up the radical, militant mining unions. After they took over the mining field they searched for other "markets", taking upon themselves the job of "organizing" the entire working class. They had the full cooperation of the US Government.

Actually, this District 50 was kicked out of the union, by the Washington head office, on March 7, 1968.

The outside workers were not unionized until January,

1964. Until then, they were represented by two workers in a "company association".

In November, 1963, they asked the association to demand a raise: one cent on every case, or approximately \$5. a week. The company offered one-half cent immediately and one-half cent the next November, if the men met their quota.

The men demanded their meager raise immediately, for they realized they had no guarantee of receiving it the following year. The company refused and the men decided to organize themselves into a union.

They signed with the International Breweries and Soft Drink Workers (IBSD). By December 29, 98% of the outside workers had signed with IBSD and on December 30, they applied to the Québec Labor Relations Board for certification.



Even though they had joined the IBSD, from January until the certification of IBSD (September 14, 1964), the company and its stooge, United Mine, attempted to coerce the outside men to join District 50.

For example, in order to collect some back pay in August, 1964, the company asked the men to sign the lower half of a petition; the upper half of this petition carried no letterhead.

Later, United Mine produced these petitions, with its own letterhead neatly printed on the upper half. They claimed all the men as United Mine members.

In 1966, after four attempts to de-certify the IBSD the company by-passed them and signed an illegal agreement with United Mine. In January, 1967, the IBSD took the case to provincial court, and the company was found guilty of violating the labor code.

7-Up still would not negotiate; the IBSD applied for conciliation from the Labor Ministry, and a conciliator was appointed. The company's response: "We wish to nego-

tiate, but we cannot negotiate since a labor agreement has already been signed with the Union of Mine Workers."

The men had no choice but to strike, which they did on June 15, 1967. (The day before, 7-Up paid the inside workers \$1150. each, to adjust their wages to those of Pepsi and Coca Cola--members of the IBSD).

On the first day of the strike, company officers and United Mine men blocked the entrances of the bottling plant, to prevent the inside workers from joining the strikers (there are two separate plants). Fear of losing their jobs probably caused the inside workers to accept this intimidation; hopefully, next time they will realize there is nothing to lose.

The company immediately hired "scabs" and the next day, thirteen trucks left the plant. The IBSD wired the Dept. of Labor, explaining that they expected violence. They asked the Minister of Labor to interfere. Answer: silence.

7-Up, placing ads in the local papers, continued to hire "scabs", who, of course, had to join District 50.

In August, 1967, one in a series of incidents occurred, when company representatives first asked seven picketers, who were blocking a truck, to move. They refused, and United Mine Worker goons and scabs (40 of 'em!) imposed the company's will.

The one cop "on the scene" ran to call reinforcements. When they appeared, they found no evidence to arrest anyone.

Acid was thrown on strikers' cars, tires were slashed, their families harassed, phone lines tapped, and United Mine Worker thugs tried to intimidate strikers, so they would return to work. The company threatened strikers with the loss of their jobs, and sent back Unemployment Insurance books stating that, "you are no longer with the company..."

The situation is obvious. How could it be an inter-union strife when it is hard to see where United Mine Workers stops and 7-Up begins. As Richard Goedike, representative for IBSD, put it, "It's a fight against a company who wants to impose its own union on its workers, who want their own union."

The Québec government? The Minister of Labor made his position clear as can be seen from the above quota-

tions. How can a government go against a huge American corporation when over three-fourths of their economy is controlled by US finance? The strike had never before even been mentioned in the Québec House of Parliament.

It took molotov cocktails, and 3000 angry people screaming for justice, for them to even "recognize the problem".

Now, a mediator has been appointed. He has handed in his report and everyone awaits the decision.

The outcome, obviously, will be determined by "the delicate balance of investment in Québec". The only question is: will the IBSD accept a "contract" that is negotiated on the government's terms? The bus drivers and teachers have already been screwed, and so will the 7-Up workers, if they accept the "contract" that will be forced upon them.

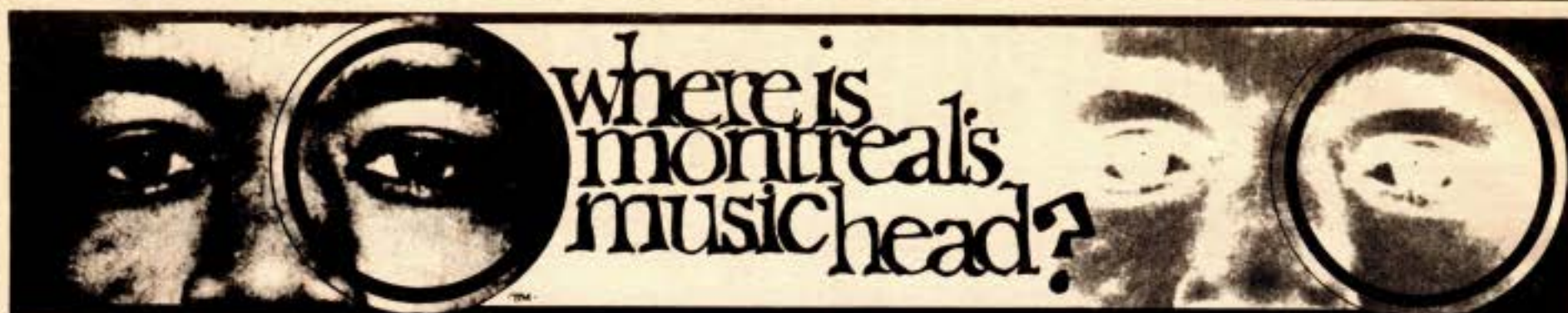
What the workers on strike at 7-Up are fighting against is not merely the right to choose their own union. They are fighting for their lives; fighting for a principle not based upon a "delicate balance of investment", or any other equally insidious myth growing out of the Québec government's economic paranoia. When faced with the determined ignorance of people like Bellemare and the fascism of 7-Up and her mistress union (United Mine Workers, District 50), it's



surprising that the company has not yet been destroyed by the workers!

One can see the similarity and can hear Dean Rusk saying after the Tet offensive in Vietnam: "They (NLF) are ruining the delicate balance of genocide". The analogy is valid: silence, complicity, intimidation, are psychological genocide.

However, as one striker said, "When we think of what is happening in Vietnam, we figure we aren't doing so badly". How long will it be until the lines of the analogy converge completely?



BY AARON HOWARD

Theo Knippenberg is a young man from Holland who has been in Montréal for about three months. He makes his living promoting rock shows and groups. In his business, it's necessary to be smart, aggressive, intelligent and have lots of connections. He does. He's brought the WHO to The Forum on March 27th.

"Before now, this city wasn't ripe for promotion...it all came from the outside..."

It was American promotion that brought the ROLLING STONES, the MAMA'S & THE PAPA'S and the JEFFERSON AIRPLANE for shows here.

No Virginia: "the good guys" at CFOX had nothing to do with bringing JIMI HENDRIX or the WHO to Montréal. They never do. They use the promoters for the large amount of promotion they can get out of a top act. The promoters use them for the cut-rate publicity they can get from the radio media.

It's a nice deal and everybody is happy and everybody makes money. Nobody gets screwed except the public who must endure the mind killing shit spewed out from the "good guys" and the disappointment of spending \$4.50 for a seat at the Paul Sauve Arena where HENDRIX comes on like a transistor radio with a busted speaker in the middle of an airplane hanger with the jets blasting as background.

"This is CFOX radio, 1470 on your dial, home of the good guys" ... bomp, bomp, bomp de bomp...forty times an hour, 24 hours a day, every day of the year...

It's a bad scene in Montréal.

Up until very recently, this was a teeny-bopper town. The music was bad and the stations were worse. Progressive programming, an idea that has proven quite successful in places like New York, Boston, San Francisco, and Toronto, has been shunned like the plague here.

In a record market increasingly controlled by album sales, album cuts are given no more than cursory lip service...Stations won't play album cuts of singles over 2½ minutes--it would take up too much advertising time.

But psychedelia has brought about a minor revolution in musical tastes. Now, even teeny-boppers can learn to turn on to top sounds. And where the teeny-boppers are, there is the money.

"CFOX reaches the kids I want to reach," says Knippenberg. "Dave Boxer reaches the kids under 12 and the housewives over 45. I checked that out when I came to Montréal."

Knippenberg knows a

great many people in England. He saw a good chance to make money by moving to Canada and working here to bring European groups to this country. He arranges a deal with a group and then approaches CFOX with his idea to bring a live show to the Forum.

"They want everything," he says slowly. "They want the promotion and the advertising. After all, they are the good guys bringing in the group."

Theo explained he is working a promotion deal with the WHO. This means that he is not only promoting the live show but the group's records also. That is where the big money is.

In the business, you've got to be careful that you can find an outlet to do your advertising with. Radio is the most effective media. Almost all of the buyers of WHO tickets will have heard about the show over radio or from someone who has heard it advertised on CFOX.

"They (CFOX) can afford a deal like that every two months--six weeks at the minimum. I'm getting about \$6,000 worth of advertising for much less...it's better to work on one show at a time than to work three and cut into your profits..."

The usual asking price of a top name group like the WHO is \$6,000 versus 60% of the gross; whichever is higher.

Theo is actually paying \$4,000 vs. 60% of the WHO and \$1,500 to the TROGGS, the supporting act. He is paying \$4,000 for a nights rent of the Forum. He is buying \$6,000 worth of radio time (actually paying a great deal less).

He hopes to make a nice profit from the show and even more money from the albums and singles. He pointed out to me that his promotion has been responsible for the TROGGS' latest disc climbing into the top 40 after two weeks of effort on his part. It has been released four months without doing a thing until he started pushing it. The WHO's new 45 hardly needs any promotion.

Harvey Glatt, who also owns the Treble-Clef Record Stores in Ottawa is working a straight deal with JIMI HENDRIX. That is, he will not be making money off any promotion but will be concentrating only on the live show. His package deal includes a bonus because he has HENDRIX for two nights, one here and one in Ottawa. The second night will only cost him 60-70% of the first night's price.

In order for the promoters to get back some of their money, tickets must be sold. They start at \$4.50 for HENDRIX and \$4. for the WHO.

A person who purchases a ticket should not expect very much for his money.

Everybody (even Knippenberg) admits the sound system at the Paul Sauve Arena is the worst they ever heard. HENDRIX and the SOFT MACHINE will be inaudible save for a great high pitched treble whine which is actually the lead guitar. The bass is impossible to hear and the drums are lost in the echoes. The sight of HENDRIX masturbating his guitar or playing with his teeth will be lost to all of those who have not been lucky or fortunate enough to have front row seats.



The precision excitement of the WHO will be drowned in a sea of young feminine screams and noise at the Forum. Although the sound system is somewhat better than the Sauve Arena, it is slightly better than if you had bought an album and played it on a Woolworth's record player at full gain.

None of the large arenas in the city are equipped to handle rock groups. The Place des Arts, which has a fine sound system is much too conservative for the likes of HENDRIX. Expo Theatre can hold only 600 for a show. The auditorium at McGill has a good sound system but the university will only handle acts they book themselves.

What can a person who would like to see these groups in person do? Not much, actually. What makes it worse is that several big names are going to be coming to the city this year. The CREAM and the JEFFERSON AIRPLANE have already been signed to appear here within the next two months. Negotiations are on for the BEE-GEES, MANFRED MANN, the PINK FLOYD and others.

Even if promoters were to really want to present a show that would be pleasing to the head, he would have to consider the great amount of money he has to put out for expenses.

When you consider the advertising rates on CFOX, for example, you realize there are few places in the city a promoter can book a group and still make money. CFOX charges \$20 for a 60 second slot at prime time and \$16 for a 30 second slot. Rates decrease about \$2 for less listened to times and the more you advertise, the lower the price.

Consider the enormous rents and the overhead. It's a business where you can lose an awful lot in a very short time if you misjudge the public's desires.

There are two solutions

for the present dilemma that I can see. One would be to encourage a large dance hall like the Electric Circus in New York or the Fillmore and the Avalon in San Francisco.

Theo joked when he said that "you can make a fortune easily in this city" with pop music. "All you've got to have is \$20,000. to invest in a good group, a building with good acoustics located near a Métro station and contacts so you can book artists easily."

The other would be for young people to refuse to buy tickets to concerts brought to places like Sauve Arena or Bonaventure. Go see these people in Ottawa instead. The sound at the Capital Theatre is much better than what we've got in the city.

It's time the radio stations, the disc jockeys the music moguls and the talent themselves realized the audience isn't mentally retarded. Or is it?

JUNIOR WELLS at New Penelope

BY MICHAEL KLENIEC



Listening to Junior Wells at the New Penelope was quite a different experience from listening to his recordings.

Billed and publicized as an exponent of "Chicago blues", his band has, over the past few years, acquired a distinctly Detroit sound. James Brown and Wilson Pickett come immediately to mind. Thus, Wells has expanded the basic "guitar, harp, and drums" structure to include a tenor sax (Douglas Fagan), second guitar (Louis Myers), and bass guitar (Henry Bragg).

It is questionable whether or not this is a case of artistic development. Soul music is, of course, the modern sound as well as the current commercial sound. Personally, I prefer Wells' blues sound to what he is doing currently.

A bigger and louder sound, while presenting a greater possibility of arrangement and dynamics, as well as sheer decibel excitement, also creates problems in control and balance. Snags in the Penelope sound system Tuesday night made this all too obvious. The voc-

al line was always on the verge of being drowned out by the band.

Signs and loudness alone seem to me dubious artistic merits, if unaccompanied by gains in richness and fullness. The sax, for instance, was too rarely utilized to enhance the music, aside from making it more insistent. When given a chance however, Fagan amply demonstrated the potentialities of his musical presence, fulfilling Wells' claim that "he can do more with a tenor sax than a monkey with a coconut."

The guitar work of the lead guitarist, Lefty Williams, was noticeably different from that of Wells' recordings, where he had such musicians as Buddy Guy playing with him. Williams was too often engaged in worn blues phrases and seldom really became involved in the music.

What seemed to be lacking, overall, was enough variation within the basic blues structure to keep the music from becoming monotonous.

While Junior Wells' recorded sound smolders, live, his music is always just short of explosion. Wells himself is an extremely energetic presence. He bounds on the stage and summons his musicians to project their intense music through him. Once he lowers the boom, tripping his voice like a percussion instrument, it is impossible to remain emotionally neutral.

Wells' very able harp playing is the result of 25 years of schooling. His strongest influence and greatest teacher was Sonny Boy Williamson, to whom he dedicated a song on one of his Vanguard recordings.

Although Wells did not seem intent upon demonstrating his virtuosity, his mastery of the instrument was evident even in understatement.

In talking to Wells after the performance he expressed a distaste for comparisons with such old blues men as Sonny Terry and Lightning Hopkins. He made it clear that he is in a rhythm and blues-soul bag, and this, as opposed to traditional blues styles, is an upbeat sound. "When I'm onstage, in front of a crowd, I can't be sitting still," he remarked. He also explained that his kind of music is basically a rhythmic expression and, in appreciating it, it is above all important to have a feeling for the play with rhythmic accents. In writing or arranging a song, the band begins by finding a rhythm or beat they want to use and then go on to instrumentation.

As for his opinions about the new sound in rock from the Rolling Stones down: "If it sounds good, I like it."

'FLICS' FUCK FLICK

BY PAUL GREGG

Ron Hallis is an underworld filmmaker. He makes no pretense about being "avant-garde". He makes films about the underworld culture of hustlers and drag queens. His last film, "Toni", was a cinema-verité look into the rituals of a female impersonator. It is about to be shown in commercial theatre houses across Canada.

Wednesday afternoon, March 27 while on location for "Randi", a "travelogue" into the past and present of a male hustler, Hallis and his cameraman went through the usual shit with the Montréal Police and Morality Squad.

The landlord of the rooming house where Randi lives topped off a day of drinking and beating his wife with a sectioned Hoola-Hoop by calling in these keen censors.

The "Randi" entourage was leaving the building at 6PM. They were stopped with no explanation except: "it's a cop's privilege". The three (Randi, Hallis, and cameraman) were taken to Station Four in a wagon, searched, and jailed without any explanation other than "it's a cop's privilege". They "privileged" to dirty the lens and damage the switch in the Arri-flex camera.



After a few hours they were taken to Central Detention, by the privileged. Randi was the brunt of a barrage of insults: "We're going to fuck you good. You fucking bastard, you pig." These are the comments of grown men, possibly grandfathers, fathers of school-age children, lovers, husbands; perhaps they are awaiting their pension, to go fishing; perhaps it was their sick, ulcerated stomachs which

pulled their faces into ugly grimaces; perhaps they are psychotic.

They were brought down to "Morality" after midnight, and questioned by Sergeant Vallee, a gentle man who, with a subtle gesture assured them they would be released in a jiffy. "It won't take long, the officers who arrested you didn't know what they were doing. You must be wanting to leave. I see that must be expensive equipment. Is it yours?" Vallee wanted to see the film shown that day, "at his convenience", and instructed Hallis to call him as soon as the film was developed.



Two seedy plain-faced plain-clothesmen were called in, to take Hallis back to his flat and to return with previously shot footage of "Randi".

The pair, described by Hallis as "wetbacks", searched his flat for about an hour. Becoming more pushy and insulting, using their police school technique to try to bewilder him, they demanded to see every inch of film, including irreplaceable negatives.

"Breathing beer", they put their greasy fingers everywhere. They unraveled undeveloped film. When Hallis projected one reel of film upside down, they became suspicious and insisted he project it a second time, right side up. The cops supplied the soundtrack: "When does the guy come in?" "What are they going to do to each other?" "Show us the one with Randi and Henry together."

Hallis suggested that they get into stag films, as they seemed to have the grit required. "The two cops must have called their sergeant six or seven times, to check and see if they had their finger in the right nose."

"Film is revolutionary"—a statement which opens our eyes to the facts before us: although the cinema is a fairly new development in history, it is one of the few art forms which has massive appeal. They, however, make the distinction that cinema is "art" when it is free.

How many of us, in the North American culture, have escaped the subtle indoctrination of the big, beautiful, plastic American movies? The American government monetarily supports any movie (especially shorts of the type shown in public schools) which



Scene from a film, "Eros", made by Dimitris Spentzos, one of the organizers of the Underground Cinema.

GREEK UNDERGROUND IN MONTREAL

BY FRED REID

"IN THE LAND WHERE DEMOCRACY WAS BORN, ONLY DEATH AWAITS THE TYRANTS."

As Greece's famous composer, Mikis Theodorakis, was raising the first voice of resistance in junta-occupied Athens, two days after the putsch of April 21, 1967, members of Montréal's 40,000 strong Greek sub-culture founded the Panhellenic Democratic Association (PDA).

Right-wing groups, stage-managed by junta agents and financed by its funds, have appeared and disappeared. The PDA has been busy taking root in this strongly democratic-minded enclave of overseas Greeks.

The first indication of its mass-support came early in September, when almost 4,000 people took to the streets to demonstrate against the visit of Constantine Glucksburg, king of karate and former monarch of Greece: the Greek ghetto was electrified. Since then, the Association has been turning away from organizational forms traditional to the community and striking out in new directions.

While the PDA originally represented a broad coalition of classes and interests, each with its own peculiar anti-dictatorial outlook, it has lately been developing into something more militant in response to the needs of the workers and students who form the majority of its membership. A broad slate of activities: political, educational, and cultural, has been planned. This is unprecedented in this corner of the Greek world, where political action used to be the exclusive preserve of "personalities" and "spokesmen", whose scorn for the "dish-washers" always seemed to turn them a handsome profit.

The Greek resistance is presently debating strategy for the coming armed struggle; debate in anti-fascist circles outside Greece centers on problems of support for the resistance and tactics in the "free world" countries concerned with Greece.

There is general agreement about one thing: that junta rule in its present form cannot last much longer. Papadopoulos, the

black-marketeer turned CIA operative, and Pattakos, the strutting Intelligence Service plant (both are also graduates of the U.S. Army's Officer and General Staff Training School and Fort Leavenworth, Kansas), and their shadowy retainers, have consolidated their positions—and gutted the country in the process. The only question facing the resistance is one of eliminating for once and for all, the conditions that produced the coup.

Despite the protestations of diehards and pseudo-progressives, the Panhellenic Democratic Association sees solidarity with the world movement for national liberation against US imperialism as the key to its success, both here in Montréal and in Greece.

The Association recently sent a message of support to the NLF, and is now organizing a boycott of Esso products and stations (Esso, through its CIA-conduit Greek subsidiary Esso-Pappas, is one of the junta's foremost patrons) to link up with a campaign developing among Greek communities all over North America. The struggle is just taking shape, but for Greece, the moment has arrived.



VIVE NLF

A Committee to Support the National Liberation Front has been formed. Members of the group feel there is a great need for a group which is not simply against American involvement in Vietnam, but which actively supports the NLF. They plan to present the position and programme of the Vietnamese to Montréalers without the distortion of the press.

The Committee intends to link the struggle of the Vietnamese with the conditions which exist in Québec. This will be done by public meetings, film showings, leaflet campaigns, and other activities.

For information: 845-8840.

PIKAS BOUTIQUE
1265 BISHOP
PHONE 861-6073
HANDICRAFTS
ARTISANS
POSTERS

CINEMA REVOLUTION

BY CAROL CLARK

A permanent Underground Film Centre has finally been established in Montréal. According to Dimitris Spentzos, one of the chief organizers of the Centre, there has been no real cinema in Montréal up to this point.

To him, film art is not the sold-out movies of the National Film Board; the NFB is a subsidized fortress of the establishment. "They work on very mediocre things without passion" and what is worse: "They assume the responsibility of being didactic."

In contrast to the dry, intellectual approach of the government-approved cinema, Dimitris and partner Dimitri Eipides want to develop an indigenous film culture. He states that cinema does not have to be a costly business; it can be done "on a shoestring". And it must come from the young people.

As proof that this is possible are such films as Cassavete's "Shadows", which came from New York about five years ago, and Godard's "Breathless". These movies hit the big theatres in an age when the underground culture was not yet fashionable.

Concentration (cont.)

more sympathetic. According to a pamphlet from the tenants' committee, however, "the situation stays the same".

In a letter on September 28, to M. Saulnier, this committee made two basic demands:

(1) change the members of the Corp., because it was they who, by their indifference, have added to the deterioration in relations between the administration and the tenants.

(2) formation of a tenants' committee which would be freely chosen by the tenants and which would represent them in the administration, thus improving its work and its relations with the tenants.

M. Saulnier's reaction was to treat the tenants like potential criminals. He sent out two police officers to investigate his "beautiful plan". The officers came to the conclusion that this task was beyond their responsibilities and recommended a sociologist.

The tenants are getting tired of sterile investigations, endless press conferences, writing letters, and one-man battles. So they are organizing. Union equals force. Many tenants are nearing old-age, but support is being sought from out-lying neighborhoods.

A common front is being formed. There are common problems and common solutions. People will not be fooled much longer. They realize it is not only a question of changing an administrator, a public official, or a government, but something more basic.

They are demanding the right to self-government, to have a say in decisions that affect their lives, like the demand for student power in universities. The role of the administration, in both cases, should be restricted to emptying the ashtrays. They are resorting to direct action. When, in spite of their written protests, the reelection of seven delinquent members of the Corp. came up as a "routine item" in a city council meeting, late last year, tenants and supporters, inside the council room, unfurled a banner reading: "We Demand to be Heard". Witnesses reported that Mayor Drapeau almost fell off his chair, while Chairman Saulnier became so angry that his mouth started to foam.

But the protest was too late, the protestors too few, and the members were reelected. A battle was lost, but not the war.

We could go on and on. There are the distortions and black-out of the JMHP by our "major" dailies, or the \$20. entrance deposit which never returns, but I do think you get the picture.

Whose word will you take? Saulnier's? "It's a beautiful plan". Or the tenant's? "A concentration camp". Probably, like a typical liberal, somewhere in between. A beautiful concentration camp, perhaps?

Yours truly, Robert Kelder.

Joan Baez (cont.)

force. Thus, the Cuban Revolution has succeeded in breaking the U.S.A.'s economic hold on Cuba, and has established fair distribution of resources and opportunities among the people. But, there is no guarantee that in a few generations Cuba may not become caught in another set of problems or even that she will not be the cause of such problems in another country.

On the other hand, non-violent action has never even produced any specific, temporary solutions. Despite all of Gandhi's ideals and courage, India has never so much

as made a dent on any of her economic and social problems. All the countries which have made progress: Mexico, USSR, China, and Cuba, have done so through revolutions and have done so to the extent that their revolutions were complete, i.e., to the extent that they destroyed existing institutions and set up new and fundamentally different ones. There seem to be two alternatives: to accept existing problems or destroy the causes of these problems.

Her comments on draft-dodgers are all based on the "irreversible decision" nonsense: "Wow, now I've come to Canada and I can never go home again." But anyone now in Canada is certainly still

free to follow her advice--the local boards and the courts will be just as glad to throw you in jail now as they would have been before you left.

Saying "Jail is a bore because I'm a bore" is equivalent to saying "Jail is a bore because I'm not completely introverted (but I should be)."

There is an entire philosophy behind the idea that the perfect man is one who can be as happy in jail as free -- that anyone else is a "bore". It is the philosophy that rest is better than movement, that permanence is better than change, and that suppression of desire is better than fulfillment.

HOME GROWN HAPPINESS

Currently New York Best Seller

Learn to GROW YOUR OWN

Indoors or out - in all climates

10ft. plants, all DYNAMITE!

Includes info on hydroponic growth and artificial lighting.

Send \$1.25 to Home Grown Happiness, 67 E. 2nd St., Box 131, New York City

**MAZURKA RESTAURANT**

&

DINING ROOM

64 prince arthur east

Polish Canadian Cuisine

Fully Liscensed

Open 9am - 2am

espresso café

BONDER'S BOOKS

1188

bernard

THE RECORD CENTRE INC

a record rental library

8000 LP's of all kinds

2000 CRESCENT St

corner of Maisonneuve

845-3541

SPECIAL DISCOUNT TO STUDENTS

New Penelope

378 SHERBROOKE W. 844 6773

april 1-6

ALL OF US

FROM OTTAWA

april 8-13

LOUISE FORRESTIER

april 15

LINN COUNTY

blues band

RETURNS FOR TWO WEEKS

Every
Sunday
The Rabble

MACROBIOTIC CENTER OF NATURAL FOODS

books



herbs

PURAL

7494 st Hubert 274-7079

908 Decarie 744-6148 VILLE ST LNT.

Drop-outs From The Rain Dance

Nudity could be naughty excitement only for a visual culture that had divorced itself from the audile-tactile values of less-abstract societies. To backward cultures still embedded in the full gamut of sense-life, not yet abstracted by literacy and industrial visual order, nudity is merely pathetic. Marshall McLuhan, "Understanding Media"

(Ed. note: In an effort to get to the bottom of the topless phenomenon, Logos dispatched two able reporters to several live action scenes around the city. The law forbids the topless performers to sit down and fraternise with customers and as most girls were busy either dancing or serving alcohol, it was difficult to establish contact. Nevertheless, two consented to be interviewed standing, while another answered in writing. Not all inquiries were answered by all three girls, who, for our purposes, are identified as Mary, Jane, and Nicole.)



Logos: Did you have a normal, happy childhood?

Mary: Yes.

Jane: Very. I've smoked pot since I was 12 and now I drop acid once a month.

Nicole: No. I spent 10 years in a convent.

L: Do your parents or husband approve of what you're doing?

M: My parents, typical society people, don't know what I'm doing. My common-law husband is the owner of the club--he approves.

J: My parents don't know. My brother knows, but minds his own business.

N: I've been married for 21 years. I want to get a divorce, if I only had the money. Divorces should be easier, and more people would be happy. Don't care if my husband approves or not.

L: What is your education?

M: Secretary's training.

J: 3 years of psychology at Sir George.

N: 10 years in a convent.

L: Why did you become a topless dancer?

J: (summing it up) What do you do anything for?--money. I work from 8 to 3 and make \$200. a week.

L: Do you think that what you are doing is part of a change which is taking place in the moral code of our society?

M: The moral code of society will never change. That's what society is all about. The day when there is no "ooing" and "aw-ing" about non-church-goers, drinkers, topless dancers, prostitutes, common-law marriages, etc. is the day society becomes extinct.

J: It's just a new gimmick. Men need something to liven it up. It feels good to have these men always looking at you. They look down on a stripper, but they don't look

down on a go-go dancer. We could dance naked, though, and everyone would get used to it.

L: The Indians of North America never wore tops. Do you think that your activity is in the same way a part of our way of life?

M: Indian women were always breast-feeding babies and tops would only be a nuisance. They had a moral code and if an Indian wanted to drop-out of society, he did so by hanging around white people, wearing different colour paint, neglecting the many gods, not turning up for a rain dance. Every race of people have their society and every society has their drop-outs.

L: Do you attend church?

N: Now and then, but I don't confess what I'm doing.

L: What do you think of our society's attitude toward your work?

M: Society is held together by a minority of sincere God-fearing people who honestly believe that what I'm doing is morally wrong. I respect their beliefs because they are true ones.

J: There will be a time when you can go topless in the streets, but not as long as I live. There are a few squares that run this world that won't accept it.

L: How do you like your job?

M: I don't like any job, but it's better than some I've had lately.

L: What advice would you give to a young girl if she wanted to be a topless dancer?

M: I'd say, "Go ahead kid, try it, but make sure you leave society in such a way that you return if you decide you don't like the work".

J: No, once you're in it, you can't get out of it. You



make good money in this job and you can't do anything about it.

N: No. Don't.

L: What do you think of topless dancers in Calif. infecting their breasts to get better jobs with more pay?

M: A lot of people do a lot of weird things for money. Thanks for the idea, though.

J: It's insane. I couldn't walk around knowing these were not my breasts.

Miscellaneous: Mary ends the questionnaire by writing: "Alas, I'm drifting in a sea of dreams and memories, waiting for a wave to slap me in the face and awaken me to???"

R.K., P.K., J.S.

CLASSICIDE

THE UNIVERSITY SETTLEMENT
3553, St-Urbain. The University Settlement is a multi-purpose community centre serving the people of the area between St-Denis and University, Mont-Royal and Craig.

If you live in the area, and are interested in using the facilities, call Lucia at 842-8836.

PINKHAM PERSIMMONS HALL OF THE FREE U., 3607 Clark, 288-0538. "We Need Junk". double-burner gas stove, garbage can with top, cutlery tea pots, rugs, cushions, drapes, paint, building materials, sound equipment, abandoned furniture, creative contributions, instruments, talent, mechanical skill... and spontaneity!

MONTREAL'S FREE HIGH SCHOOL
What is a "free" high school? It's a forum, a community, living together cooperatively, doing the things they enjoy.

Interested as student or staff contact Harry 738-8108.

THE IMAGE, 3545a Park Avenue
An independent coffee house with a fantastic ceiling in

the back room. Cheap collapsible chairs are needed.

Plans for presentation of drama, underground films, music, are under way. If you need space for your artistic endeavors, talk to Cliff.

LIVING THEATRE OF MONTREAL

What is "living theatre"? It goes where the people are. It's guerrilla theatre, peoples' theatre, using mime, improvisation, and satire.

Call Rob Kelder, 288-8746.

COOP HOUSING

Information is required to assist in the further development of coop housing in and around Montréal.

Who is presently living coop? Who is interested in living coop? What openings are there now in your coop? Contact Hans Sinn at 356-7807 P.O. Box 157 Ville La-salle.

COOP FOOD STORE

A hungry group of downtowners are organizing a coop grocery. If you're interested in buying or assisting with the project, contact Peter, 288-0538, 3607 Clark.

COOP BOUTIQUES

Merle, 849-8455, wants con-

tacts with others interested in setting up an arts and crafts coop outlet and/or workshop.

RURAL COOP CRAFT CENTRE

Accommodation for 10 artists, on a permanent basis. If you are a glassworker, metalworker, woodworker, or other craftsman, and want to retreat to a haven within 20 miles of Montréal, contact Jared, 288-0538.

MUSIC

For guitar lessons, phone Barbara, 274-9718.

LOGOS

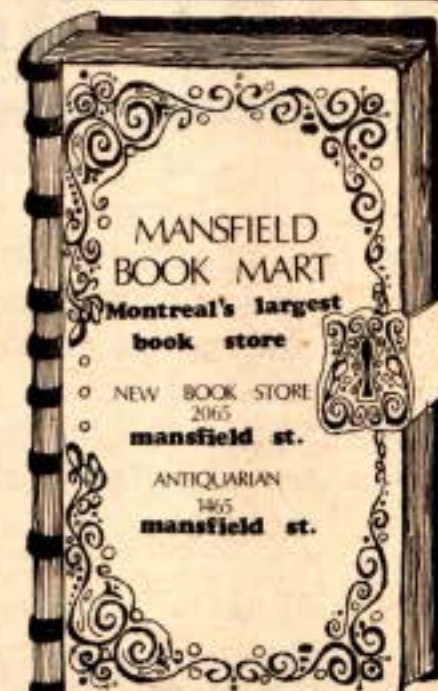
Large metropolitan underground newspaper desperately needs file cabinets, lovely girls to answer phones, anyone to do office work. Especial appeal for reporters; salaries negotiable (but non-existent). Call 845-2852 but better still come to 3552A, Coloniale.

FOR SALE: 16mm. Beaulieu camera reflex electric, zoom-lens--telephone 849-5505.

Repercussions guaranteed. Use our classicide ads-25¢ a line

UNDERGROUND PRESS SYNDICATE

UPS is an association of publications in the "Alternative press". For a list of all UPS papers, advertising rates, a sample packet of a dozen UPS papers (\$4) or a Library Subscription to all UPS papers (about 50) costing \$50 for the rest of 1968 send a stamped, self-addressed envelope to UPS, BOX 26, GREEN-WICH VILLAGE POST OFFICE, NY





WHAT KIND OF MAN READS LOGOS

A family man in the jungles of the cities whose marxmanship earns him a perfect score in all circles. Striking a perfect balance between the annihilation of the old and the creation of the new, he is equally at camp in Havana's Libre or Montreal's Ritz. Facts: *Logos'* col-

umns are read by 5,819.6 men, women and children even though most newsstands are still in the enemy's hands. And *Logos* is loading and aiming continually higher. Shouldn't you arm yourself with *Logos* calibre before firing your next shot.....? (Source: Hansard, Feb. 30th, 1968)

MONTREAL , HAVANA , GUATEMALA , TANGIERS , KHE SAHN , GABON , SHANGHAI